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ART. I. *Philosophical Transactions of the Royal Society of London for the Year* 1804. Part I. 4to. pp. 210. 10s. 6d sewed. Nicol and Son.

WHEN we last paid our respects to the memoirs published by this truly philosophic Society, we introduced our report of the papers, which it is our custom to range under distinct classes, by the account of a communication which stood single in respect to its nature. In the same manner we are now induced to commence our analysis, by the occurrence of a similar essay; viz.:

Experiments and Observations on the Motion of the Sap in Trees. In a Letter from Thomas Andrew Knight, *Esq. to the Right Hon. Sir* Joseph Banks, *Bart., K.B. P.R.S.*—In our 37th Vol. N.S. p. 295, and 44th Vol. p. 64, we noticed the previous attention which has been given by Mr. Knight to this subject. The present paper may be regarded as a supplement to the foregoing, in which he offered a conjecture 'that the vessels of the bark which pass from the leaves to the extremities of the roots, were, in their organization, better calculated to carry the fluids they contain towards the roots than in the opposite direction;' and though he had made no experiment at that time directly to maintain his position, he thought that 'the forms generally assumed by trees in their growth, evinced the compound and contending actions of gravitation, and of an intrinsic power in the vessels of the bark to give motion to the fluids passing through them.' Mr. K. now adduces some facts in support of his inference. Experiments with inverted branches of vines, and cuttings of currant-trees, &c. proved that 'the vessels of plants are not equally well calculated to carry their contents in opposite directions, and afford (he thinks) some grounds to suspect that the vessels of the bark, like those which constitute the venous system of animals, (to which they are in many respects analogous,) may be provided with valves, whose extreme minuteness had concealed them from observation.' As Mr. K.

promises a continuation of his researches, we shall not minutely detail the contents of this paper; at the conclusion of which we are informed that the author has at last succeeded in his efforts to engraft a bunch of grapes, by approach, on the leaf stalk; though the grapes, thus drawing their nutriment through the leaf stalk, did not acquire their full size.

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Philosophical Papers.

The Bakerian Lecture. Experiments and Calculations relative to Physical Optics. By Thomas Young, *M.D. F.R.S.*—The author of this paper, who is already known to the scientific world by his speculations concerning the eye, sound, and light, here designs to establish, by experiment, what he calls the *law of the interference of light.* To opticians of the old school, this term will not explain itself: but it may be thus rendered intelligible:—suppose, with the hypothesis of the undulatory propagation of light, equal *waves of light* to arrive at a certain point, and there to meet other waves, equal, and moving with the same constant velocity; then these waves must interfere with each other after this manner: if the elevations of one series coincide with those of the other, greater joint elevations are the consequence: but if the depressions of the one correspond with the elevations of the other, a counteraction takes place, and in the resulting effect neither elevation nor depression occurs.

The experiments of the author are simple and easily executed, and he proposes to demonstrate by them this proposition, that fringes of colours are produced by the interference of two portions of light. If the lengths of the paths described by two portions of light be equal, then colour disappears, or the light is white; and from the dimensions of the fringes of colour, he calculates the differences of the paths described by the portions of light: for which purpose he employs some experiments contained in Newton's Optics, and constructs three small tables.

In the 4th article, which is intitled, 'Argumentative Inference respecting the Nature of Light,' Dr. Young observes:

'From the experiments and calculations which have been premised, we may be allowed to infer, that homogeneous light, at certain equal distances in the direction of its motion, is possessed of opposite qualities, capable of neutralising or destroying each other, and of extinguishing the light, where they happen to be united; that these qualities succeed each other alternately in successive concentric superficies, at distances which are constant for the same light, passing through the same medium. From the agreement of the measures, and from the similarity of the phenomena, we may conclude, that these intervals are the same as are concerned in the production of the colours of thin plates; but these are shown, by the experiments of Newton, to be the

smaller, the denser the medium; and, since it may be presumed that their number must necessarily remain unaltered in a given quantity of light, it follows of course, that light moves more slowly in a denser, than in a rarer medium: and this being granted, it must be allowed, that refraction is not the effect of an attractive force directed to a denser medium. The advocates for the the projectile hypothesis of light, must consider which link in this chain of reasoning they may judge to be the most feeble; for, hitherto, I have advanced in this Paper no general hypothesis whatever. But, since we know that sound diverges in concentric superficies, and that musical sounds consist of opposite qualities, capable of neutralising each other, and succeeding at certain equal intervals, which are different according to the difference of the note, we are fully authorised to conclude, that there must be some strong resemblance between the nature of sound and that of light.'

An Account of a curious Phenomenon observed on the Glaciers of Chamouny; together with some occasional Observations concerning the Propagation of Heat in Fluids. *By* Benjamin *Count of* Rumford, *V.P.R.S.*, &c.—The phænomenon here examined is thus stated in the commencement of the paper:

'In an excursion (says the author) which I made the last summer, in the month of August, to the Glaciers of Chamouny, in company with Professor Pictet of Geneva, I had an opportunity of observing, on what is called the Sea of Ice, (*Mer de Glace*,) a phenomenon very common, as I was told, in those high and cold regions, but which was perfectly new to me, and engaged all my attention. At the surface of a solid mass of ice, of vast thickness and extent, we discovered a pit, perfectly cylindrical, about seven inches in diameter, and more than four feet deep; quite full of water. On examining it on the inside, with a pole, I found that its sides were polished; and that its bottom was hemispherical, and well defined.

'This pit was not quite perpendicular to the plane of the horizon, but inclined a little towards the south, as it descended; and, in consequence of this inclination, its mouth or opening, at the surface of the ice, was not circular, but elliptical.

'From our guides I learnt, that these cylindrical holes are frequently found on the level parts of the ice; that they are formed during the summer, increasing gradually in depth, as long as the hot weather continues; but that they are frozen up, and disappear, on the return of winter.'

The Count then proceeds:

'I would ask those who maintain that water is a conductor of heat, how these pits are formed? On a supposition that there is no direct communication of heat between neighbouring particles of that fluid which happen to be at different degrees of temperature, the phenomenon may easily be explained; but it appears to me to be inexplicable on any other supposition.'

We confess that this appears to us a peculiar way of writing, altogether new in philosophic discussion. We do not see why

those who maintain that water is a conductor of heat—a fact in our opinion most certain and well established—are obliged, on a hasty summons, to give an explanation of every phænomenon which may be found in vallies and mountains:—but let us attend to the author's own explanation:

'These curious phenomena may, I think, be explained in the following manner. The warm winds which, in summer, blow over the surface of this column of ice-cold water, must undoubtedly communicate some small degree of heat to those particles of the fluid with which this warm air comes into immediate contact; and the particles of the water at the surface so heated, being rendered specifically heavier than they were before, by this small increase of temperature, sink slowly to the bottom of the pit; where they come into contact with the ice, and communicate to it the heat by which the depth of the pit is continually increased.'

This explanation is very unsatisfactory. How is the initial formation of the pit explained? How happens it that, out of an extended plane of ice, a circular lamina only is melted? and granting the existence of the pit, how do its vertical sides act? Why do not they congeal the contiguous water? or if the water be above the freezing temperature, why does not the breadth of the pit continually increase?—We take both example and licence from the author. By interrogatories, he challenges those who dissent from him, to afford an explanation of the phænomenon which he relates; and, in the form of interrogatories, we express our doubt and distrust of his own explanation.

On the remaining part of the paper, we do not animadvert, with reference either to its matter or its manner; yet both are fair objects of criticism. The task and business of refutation are in better hands; and the experiments and reasonings of Dr. Hope of Edinburgh will probably for ever settle the question of the non-conducting powers of fluids.

An Enquiry concerning the Nature of Heat, and the Mode of its Communication. By the Same.—The interesting subject of this paper is not altogether new; and it has already been presented to the public through our medium of communication and comment. In the review of Mr. Leslie's work *, we stated the curious result at which he had arrived; and we expressed our doubts, and our astonishment, at the almost miraculous coincidence of his speculations, in their object, conduct, and termination, with those of Count Rumford. We have now, however, ceased to wonder; and, as we are not inclined to give credit to miracles out of religion, we rejoice that the men-

* See Rev. Vol. xlv. N. S. pp. 76, 193.

tioned coincidence can be explained in a manner quite natural and satisfactory. In fine, we regard Mr. Leslie as the original author of those curious experiments which are contained in the first part of his work, and in the present paper.

The scientific world is not, however, without great obligations to Count Rumford. He has confirmed and illustrated the curious facts respecting the cooling of bodies, by many and varied experiments; and he has drawn from them practical inferences of no small importance. It cannot reasonably be expected of us to be again diffuse on this subject, and particularly to examine the contents of this long paper: which is indeed too long for either the place or the matter. Suffice it to say that, instead of Mr. Leslie's cubes to be filled with hot water, or with pounded ice, Count Rumford uses cylinders: that, instead of calling that delicate instrument, by which small portions of heat are measured, a *differential thermometer*, the Count *has chosen to call* it a thermoscope; and that, instead of enveloping the heated vessels with folds of flannel, he has wrapped them up in Irish linen.

In the principal facts, in those facts which form the chief merit of Mr. Leslie's book, the present author and that gentleman are by no means at variance. The Count establishes, by experiment, that a naked brass cylinder, filled with hot water, cools more slowly than the same vessel surrounded with a single fold of linen: that, with the same vessel, the process of cooling is progressively accelerated with one and more coats of varnish; and that, when the sides of the heated vessel are blackened, the process of heat is also accelerated.

As to theory and speculation, however, Count Rumford and Mr. Leslie are widely opposed: the former attributes one cause of the refrigeration of heated vessels to *radiation*, or, if we understand it rightly, to the particles of heat diverging in right lines, like the rays of light, from the heated body: while Mr. Leslie affirms the cause to be the undulatory propagation of heat by the medium of air. The Count asserts the reflection both of heat and of cold; and Mr. L. asserts that heat only is reflected:—but in one speculative circumstance they both agree; since each gives the rein to his imagination, and occasionally indulges in visionary conjecture, with which the sobriety of philosophy has no concern.

In the deductions and practical results from the experiments and connected theory, Count Rumford is more particular than Mr. Leslie. Some of these inferences and remarks, which are easy of apprehension and of general concern, we deem it proper to subjoin:

'It is well known that *negroes*, and people of colour, support the heats of Tropical climates much better than white people. Is it not probable that their *colour* may enable them to throw off calorific rays with great facility, and in great abundance; and that it is to this circumstance they owe the advantage they possess over white people, in supporting heat? And, even should it be true, that bodies are cooled, not in consequence of the rays they emit, but by the action of those frigorific rays they receive from other colder bodies, (which I much suspect to be the case,) yet, as it has been found by experiment, that those bodies which emit calorific rays in the greatest abundance, are also most affected by the frigorific rays of colder bodies, it is evident, that in a very hot country, where the air and all other surrounding bodies are but very little colder than the surface of the skin, those who by their colour are prepared and disposed to be cooled with the greatest facility, will be the least likely to be oppressed by the accumulation of the heat generated in them by respiration, or of that excited by the sun's rays.'

Having then established by experiments, that the process of cooling is accelerated by blackening the surface of the heated substance, the Count avows the following resolution; which, however reasonable and philosophic, will not fail, we think, to extort a smile from our readers:

'All I will venture to say on the subject is, that were I called to inhabit a very hot country, nothing should prevent me from making the experiment of blackening my skin, or at least of wearing a black shirt, in the shade, and especially at night; in order to find out if, by those means, I could not contrive to make myself more comfortable.

'Several of the savage tribes which inhabit very cold countries, besmear their skins with oil, which gives them a shining appearance. The rays of light are reflected copiously from the surface of their bodies. May not the frigorific rays, which arrive at the surface of their skin be also reflected, by the highly polished surface of the oil with which it is covered?

'If that should be the case, instead of despising these poor creatures for their attachment to a useless and loathsome habit, we should be disposed to admire their ingenuity, or rather to admire and adore the goodness of their invisible guardian and instructor, who teaches them to like, and to practise, what he knows to be useful to them.

'The Hottentots besmear themselves, and cover their bodies, in a manner still more disgusting. They think themselves *fine*, when they are besmeared and dressed out according to the loathsome custom of their country. But who knows whether they may not in fact be *more comfortable*, and better able to support the excessive heats to which they are exposed? From several experiments which I made, with a view to elucidate that point, (of which an account will be given to this Society at some future period,) I have been induced to conclude, that the Hottentots derive advantages from that practice, exactly similar to those which negroes derive from their black colour.'

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The experiments of Count Rumford are, as we have already said, almost always ingeniously conducted and interesting. Among those which are related in the present paper, the subsequent are, in some respects, novel; and though we have sought for an adequate explanation of them, they are not a little embarrassing:

'Taking a clean polished silver spoon, I blackened the inside of it, by holding it over the flame of a wax candle; then, putting a large drop of water into it, I found, as I expected, that the drop took a spherical form and rolled about in the spoon, without wetting its blackened surface.

'I now held the spoon over the flame of a candle, and attempted to make the water boil; but I found it to be absolutely impossible. The handle of the spoon became so very hot, that I could not hold it in my hand without being burnt, though it was wrapped up in three or four thicknesses of linen; but still the drop of water did not appear to be at all affected by this intense heat. If the bowl of the spoon were touched with the finger, a hissing noise announced that it was extremely hot; but still, the water remained perfectly quiet in the spoon, without being evaporated.

'Having in vain attempted to make this drop of water boil, and not being able to hold the spoon over the flame of the candle any longer, on account of the heat of its handle, I now poured the drop into the palm of my hand. I found it to be warm, but by no means scalding hot.

'By holding the spoon, with a pair of tongs, over the flame of the candle for a longer time, I found that a drop of water in the spoon gradually *changed its form*, became less, and was at length evaporated: from being spherical and lucid, it gradually took an oblong form, and its surface became obscure; and, when, it was evaporated, it left a kind of skin behind it, which was evidently composed of the particles of black matter, which had by degrees attached themselves to its surface, and which probably had contributed not a little to its being at last heated, and evaporated.

'The change in the form of the drop of water, and more especially the gradual loss of its lucid appearance, made me suspect that it had turned round during the experiment. If it really did so, its motion must either have been extremely rapid, or very slow; for, though I examined it with great attention, I could not perceive that it had any rotatory motion.

'I will take the liberty to mention another little experiment, which I have often made, to amuse myself and others, though it may perhaps be thought too trifling to deserve the attention of the Royal Society.

'If a large drop of water be formed at the end of a small splinter of light wood, (deal, for instance,) and this drop be thrust quickly into the centre of the flame of a newly snuffed candle, which burns bright and clear, the drop of water will remain for a considerable time in the centre of the flame, and surrounded by it on every side, without being made to boil, or otherwise apparently affected by the heat; and if it

be taken out of the flame, and put upon the hand, it will not be found to be scalding hot.

'If it be held for some time in the flame, it will be gradually diminished, by evaporation; but there is much reason to think, that the heat which it acquires is not communicated to it by the flame, but by the wood to which it adheres, which is soon heated by the flame, and even set on fire.'

To these experiments succeeds an attempt to account for the phænomena of heat, and of cold, by the internal and vibratory motion of the particles of bodies. We wish that the ingenious author had not swelled the volume by such conjectures; which do not convince, and are far from being amusing. If we might presume to offer our advice, we would recommend it to Count Rumford not only to retrench useless matter and unprofitable speculation, (and this surely is reasonable advice,) but also to be less diffuse in establishing truths long received and familiar to the scientific world. In a volume of the Philosophical Transactions of the Royal Society, we think that three-fourths of a quarto page is too much to be allotted to the proof of the hundred-times-proved proposition, that the density of rays varies inversely as the square of the distance from the luminous points.

We pass over much hypothesis that might be controverted, and some assertions which are by far too positive and dogmatical, in order to arrive at those practical remarks, which, in such cases, Count Rumford is accustomed aptly and judiciously to deduce:

'In all cases where it is designed to *preserve the heat* of any substance which is confined in a metallic vessel, it will greatly contribute to that end, if the external surface of the vessel be very clean and bright: but, if the object be to *cool* any thing quickly, in a metallic vessel, the external surface of the vessel should be painted, or covered with some of those substances which have been found to emit calorific rays in great abundance.

'Polished tea-urns may be kept boiling hot with a much less expence of spirit of wine (burnt in a lamp under them) than such as are varnished; and the cleaner and brighter the dishes, and covers for dishes, are made, which are used for bringing victuals on the table, and for keeping it hot, the more effectually will they answer that purpose.

'Saucepans, and other kitchen utensils, which are very clean and bright on the outside, may be kept hot with a smaller fire than such as are black and dirty; but the bottom of a saucepan, or boiler, should be blackened, in order that its contents may be made to boil quickly, and with a small expence of fuel.

'When kitchen utensils are used over a fire of sea-coal, or of wood, there will be no necessity for blackening their bottoms, for they will soon

soon be made black by the smoke; but, when they are used over a clear fire made with charcoal, it will be adviseable to blacken them; which may be done in a few moments, by holding them over a wood or coal fire, or over the flame of a lamp, or candle.

'Proposals have often been made for constructing the broad and shallow vessels (flats) in which brewers cool their wort, of metal; on a supposition that the process of cooling would go on faster in a metallic vessel than in a wooden vessel; but this would not be found to be the case in fact, a metallic surface being ill calculated for expediting the emission of calorific rays.

'The great thickness of the timber of which brewers' flats are commonly made, is a circumstance very favourable to a speedy cooling of the wort; for, when the flats are empty, this mass of wet wood is much cooled, not only by the cold air which passes over it, but also, and more especially, by evaporation; and, when the flat is again filled with hot wort, a great part of the heat of that liquid is absorbed by the cold wood.

'In all cases where metallic tubes filled with steam are used for warming rooms, or for heating drying-rooms, the external surface of those tubes should be painted, or covered with some substance which facilitates the emission of calorific rays. A covering of thin paper will answer that purpose very well, especially if it be black, and if it be closely and firmly attached to the surface of the metal with glue.

'Tubes which are designed for *conveying* hot steam from one place to another, should either be well covered up with *warm* covering, or should be kept clean and bright. It would, I am persuaded, be worth while, in many cases, to gild them, or at least to cover them with what is called gilt paper, or with tin foil, or some other metallic substance which does not easily tarnish in the air.

'The cylinders, and principal steam-tubes of steam-engines, might be covered, first with some warm clothing, and then with thin sheet brass, kept clean and bright. The expence of this covering would, I am confident, be amply repaid, by the saving of heat and fuel which would result from it.

'If garden walls painted black acquire heat faster, when exposed to the sun's direct rays, than when they are not so painted, they will likewise cool faster, during the night; and gardeners must be best able to determine whether these rapid changes of temperature are, or are not, favourable to fruit trees.

'Black clothes are well known to be very warm in the sun; but they are far from being so in the shade, and especially in cold weather. No coloured clothing is so cold as black, when the temperature of the air is below that of the surface of the skin, and when the body is not exposed to the action of calorific rays from other substances.

'It has been shown, that the warmth of clothing depends much on the *polish* of the surface of the substance of which it is made; and hence we may conclude that, in choosing the colour of our winter garments, those dyes should be avoided which tend most to destroy that polish: and, as a white surface reflects more light than an equal surface, equally polished, of any other colour, there is much reason

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to think that white garments are warmer than any other, in cold weather. They are universally considered as the coolest that can be worn, in very hot weather, and especially when a person is exposed to the direct rays of the sun; and, if they are well calculated to reflect calorific rays in summer, they must be equally well calculated to reflect those frigorific rays by which we are cooled and annoyed in winter.'

Whatever variety of opinion may exist with regard to the real author of the above experiments, no one will be found, perhaps, to deny that they are exceedingly curious and attractive. We rejoice that Count Rumford has given attention to these inquiries and the connected theory; since by native ingenuity, by practice, by leisure, and by abundant means, he is well qualified to improve a hint, and to advance on an opened route. In philosophic narration, however, he is prolix and wandering: in the way of theory and speculation, he makes too many experiments with his pen; and he either does not possess, or will not exercise, the art of *blotting* and the talent of compression. Though we despair of being heard, and of effecting a change, we confess our wish that this expert and indefatigable philosopher would make experiments and record their results, but leave to others the more arduous and delicate task of deriving general conclusions, and of founding systems.

from p. 226.
R. W.

Anatomical *and* Chemical Papers.

Continuation of an Account of a peculiar Arrangement in the Arteries distributed on the Muscles of slow moving Animals, &c. in a Letter from Mr. Anthony Carlisle *to* John Symmons, *Esq. F.R.S.*—In a paper which this author presented to the Royal Society some time time ago *, he described a peculiarity observed by him in the limbs of slow-moving animals; which consists in the arteries distributed to them being suddenly divided into a number of equal-sized cylinders, occasionally anastomosing with each other. Mr. Carlisle concluded that this singular disposition of the vessels of their extremities was destined to retard the motion of the blood, and thus in some way to contribute to the long continued contractions which are necessary in the limbs of such animals as exhibit this phænomenon.

Pursuing the same subject, Mr. C. has had occasion to remark a disposition similar to that which he formerly noticed, in the human spermatic, intercostal, and diaphragmatic arteries,

* See Rev. Vol. xxxiii. N. S. p. 270. (Phil. Trans. Part I. for 1800.)

and

and in those of the iris in man and other animals.—The muscles of the tails of such animals, as have the power of suspending themselves for some time by these parts, are also, he observes, supplied with one cylindrical artery; as are likewise the swimming bladders of many fish, and the alimentary canal of several animals. In conclusion, he remarks that

'Slowness of muscular action, and extraordinary duration of the contractions, are frequently united; and that such unusual phenomena in muscles, are accompanied with a peculiar distribution of the arteries which supply them: but, whether the slowness or the duration be the principal end, or whether the equable supply of blood by a set of appropriate arteries, be the only adaptation convenient for the peculiar offices of such muscles, are subjects not easily determined.'

A plate, annexed to this paper, gives a view of the cylindrical distribution of vessels in the double swimming bladder of the Tench, and in the ileum of the *Cavia Aguti*.

Description of a triple Sulphuret of Lead, Antimony, and Copper, from Cornwall; with some Observations upon the various Modes of Attraction which influence the Formation of Mineral Substances, and upon the different Kinds of Sulphuret of Copper. By the Count de Bournon, *F.R.S. & L.S.*—The nature of this substance was first determined by Mr. Hatchett. It is very scarce, and though it has for many years been known in England, it has hitherto been found only in Cornwall.

'The colour is a dark gray, inclining to black. It has a very brilliant lustre.

'It is very brittle; fragments of it may be easily broken off by means of the nail

'Its hardness is such, that it very easily cuts calcareous spar; but it is not sufficiently hard to scratch fluor spar.

'When rubbed pretty strongly on white paper, it leaves on it a faint black mark; but not so readily as lead, or sulphuret of antimony

'It does not, when rubbed, emit any smell.

'When grossly powdered, the powder still retains the metallic lustre.

'When thrown in the last mentioned state, upon an iron not quite red hot, it emits a phosphorescent light, of a bluish-white colour, but without any smell whatever; no such light, however, can be obtained from it by means of friction.

'Its specific gravity is 5765: it is consequently superior to that of sulphuret of copper, or sulphuret of antimony, but very inferior to that of sulphuret of lead.

'The fractures of its crystals are not smooth, neither are they lamellated in any particular direction, but are generally granulated, and have rather a coarse grain.'

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The crystals are brilliant, and various in size and appearance. Their particular shapes and modifications are specified at some length; and the descriptions are illustrated by a plate.

In a subsequent part of this paper, the author gives some observations on the various modes of attraction which influence the formation of mineral substances. The first kind of attraction, to which mineral bodies are subject, is the *attraction of composition;* which takes place between the most simple or primitive molecules of a substance, but at the same time exists only between molecules that are dissimilar. To this action is owing the formation of secondary or integrant molecules, which arise from the combinations of the primitive molecules of two or more different substances.

At the instant of the formation of these molecules, if they happen to be properly circumstanced, they are forced to obey the second species of attraction, that of aggregation, by which they are united into one or several homogeneous masses. The attraction of aggregation is separated by the author into two modifications, the *crystalline*, and the *simple*.—The former is divided into the *regular*, *irregular*, and *amorphous*. Of these three, the regular takes place, when the molecules arrange themselves as solid bodies, constantly of the same form, or subject to certain laws of variation. This species of attraction requires that the molecules should be situated in a fluid in which they possess a freedom of motion; and that this fluid should be at rest, and in a situation in which it can evaporate gently. When the action of this process is by any means disturbed, irregular crystalline attraction takes place, and produces various appearances in the crystals. Some substances, as chalcedony and girasol, (which latter in a decayed state is called opal,) are influenced by an attraction which the Count de Bournon terms *Amorphous*; and which does not allow the substances, on which it acts, to take any defined figure.

'Besides the attraction which takes place between the *similar* integrant molecules of substances, there exists another, between these similar molecules and those which are *dissimilar*, or of a different nature. In consequence of this kind of attraction, during the formation of a substance by the aggregation of its similar molecules, other molecules of a different substance, being situated near them, enter into union with them, either by one molecule uniting with another, or by a collection of molecules uniting themselves to a molecule.'

To the first of these modes, the Count gives the name of *simple homogeneous attraction of aggregation;* the other he designates by the term of *heterogeneous attraction of aggregation;* and by that of *accidental integrant molecules*, those extraneous molecules which

which the last-mentioned kind of attraction introduces into a substance.

This ingenious paper is concluded by some observations on the different kinds of sulphuret of copper; for which we must refer to the communication itself.

Analysis of a triple Sulphuret of Lead, Antimony, and Copper, from Cornwall. *By* Charles Hatchett, *Esq. F.R.S.*—From several experiments here detailed, Mr. Hatchett was led to conclude that the constituent parts of this ore 'are lead, antimony, copper, and a little iron combined with sulphur; and when the specific gravity, the external and internal colour, fracture, grain, and other characters are considered, there can be no doubt but that at least the three first metals exist in the ore, in, or nearly in, the metallic state, combined with sulphur so as to form a triple sulphuret.'

To ascertain the proportions of these substances, an analysis was instituted, of which the following are the results:—200 grains of the ore afforded

	Grains.
'A. Sulphur	34.
B. Oxide of antimony	63.
C. Sulphate of lead	120.20
D. Iron	2.40
E. Black oxide of copper	32.

'But the metals composing this triple sulphuret are evidently in the metallic state; and white oxide of antimony precipitated from muriatic acid by water, is to metallic antimony as 130 to 100; therefore, the 63 grains of the oxide must be estimated at 48.46, grains of the metal.

'Again, sulphate of lead is to metallic lead as 141 to 100; therefore 120.20 grains of the former are = 85.24 grains of the latter. And, lastly, black oxide of copper contains 20 *per cent.* of oxygen; consequently, 32 grains of the black oxide are = 25.60 grains of metallic copper.

'The proportions for 200 grains of the ore, will therefore be,

	Grains.
Sulphur	34.
Antimony	48.46
Lead	85.24
Iron	2.40
Copper	25.60
	195.70
Loss	4.30

Or,

Or, *per cent.*

	Grains.
Sulphur - -	17.
Antimony - -	24.23
Lead - -	42.62
Iron - - -	1.20
Copper - - -	12.80
	97.85
Loss -	2.15

'These proportions (continues the author) I have reason to believe, are tolerably exact; for I did not observe any essential variation in the results of two other analyses, which I made of this substance, with every possible precaution.

'The loss may be principally ascribed to the oxide of antimony and sulphate of lead; but especially to the former, which has a great tendency to adhere to filters and glass vessels.

'In some of the preliminary experiments, I obtained a small portion of zinc; but, having received, through the kindness of Mr. R. Phillips, of Lombard-street, some pure crystals of the ore, I found that the zinc had proceeded from blende, which was imperceptibly mixed in the specimens which I had first examined.'

Observations on the Orifices found in certain poisonous Snakes, situated between the Nostril and the Eye. By Patrick Russell, *M.D. F.R.S. With some Remarks on the Structure of those Orifices; and the Description of a Bag connected with the Eye, met with in the same Snakes. By* Everard Home, *Esq F.R.S.*— These orifices have hitherto been found only in poisonous snakes. They have by some been supposed to be the external organs of hearing, but this opinion has been disproved by Mr. Home.

'The orifices (says Mr. H.) situated between the eye and the nostril, in the rattle-snake, and in some species of coluber, do not lead to the nostril or to the ear, but to a distinct bag, of a rounded form; there is a hollow of the same shape surrounded by bone, and adapted to receive it.' –

'These bags bear a relative proportion to the size of the snake; they are lined, as also the eyelids, with a cuticle, which forms the transparent cornea, making a part of the outer cuticle, and is shed with it; and, when examined after the snake has cast it off, their shape is more perfectly seen than under any other circumstances.'

Such snakes as are furnished with these bags have another peculiarity; namely,

'An oval cavity, situated between the bag and the eye, the opening into which is within the inner angle of the eyelid, and directed towards the cornea. In this opening there are two rows of projections, which appear to form an orifice, capable of dilatation and contraction. From the situation of these oval cavities, they must be considered as reservoirs for a fluid, which is occasionally to be spread over

over the cornea; and they may be filled by the falling of the dew, or the moisture shaken off from the grass through which the snake passes.

'This apparatus in the snake, has that position which is best adapted to pour out the fluid upon the cornea, when the head of the snake is erect.'

The deer and the antelope have also bags in the same relative situation respecting the eye and nose, resting on the skull, and a cavity in the bone adapted to receive them. 'These bags have a secretion of their own; the quantity of which varies, according to the climate and other circumstances; and there is no reason for thinking that the tears ever pass into them, the passage into the nose being unusually free, and the orifices in the bags, in many species, unfavourably situated for the reception of the tears.' The use of the fluid secreted in these bags is at present unknown.

from p. 234. Yell. See also p. 226.

The customary *Meteorological Journal* finishes this Part.—The second Part for the last year is before us, and we hope speedily to attend to it.

ART. II. *The Complaynt of Scotland.* Written in 1548. With a preliminary Dissertation, and Glossary. 4to. 2l. 2s.—8vo. 1l. 5s. Boards. Edinburgh, Constable; London, Cadell and Davies. 1801.

WHEN we state the pressure of urgent claims on our labours as an apology for our tardy notice of this publication, we are far from insinuating any thing like disrespect to the editor or to his laudable exertions. On the contrary, we are fully aware that, as a relict of the language of North Britain, and as a specimen of the political compositions of the sixteenth century, the Complaynt of Scotland, which had become extremely rare, was well worthy of the illustrative talents of a judicious and lettered antiquary.

The pliancy and versatility of genius manifested by Mr. Leyden, to whom we owe this impression, bespeak a mind of no ordinary resources. On more occasions than one, we have mentioned his poetical effusions with commendation: in the volume before us, he appears to singular advantage in the more sober and self-denying character of an editor and commentator; and, if our information be correct, he now figures in the medical department at Madras. With an individual who combines so much ability and accomplishment, we are very unwilling to break a lance. In the present instance, then, we are

are happy to announce that the extraneous matter, with which he has sometimes encumbered his preliminary essay, forms in our apprehension almost the only objectionable portion of the volume. Those parts which have an immediate reference to the subject, we have perused with pleasure, if not always with entire conviction.

It is properly observed that, in the earlier days of the literary history of Scotland, it was reckoned a superfluous labour to register the life and character of any celebrated writer, when his name survived in the memory of his cotemporaries. Hence, in modern times, the difficulty of assigning anonymous publications of those periods to their respective authors; and hence we need not be surprized if much doubt has existed concerning the real writer of a political satire, who had strong inducements to conceal his name. This curious invective has been attributed, though on very slight and insufficient grounds, to Sir James Inglis, to Wedderburn, and to Dunbar. In the general want of external evidence, Mr. Leyden has recourse to arguments of another description; and he urges, at least with plausibility and ingenuity, the pretensions of Sir David Lindesay, of the Mount.

'Though aware of the fallacious nature of such speculations, their frequent futility, and the slight degree of conviction which they are calculated to produce, I am not deterred from hazarding an opinion, which early occurred to my own mind, and which successive enquiries have tended to confirm. It is true, that when a person has inadvertently adopted an opinion, the bias which his mind receives, represents objects in a proportion and colouring, which, in the eyes of another, they never assume. As I have therefore reason to suspect, that some arguments, which, to me, appear to possess considerable force, may, by others, be deemed wholly unsatisfactory, it is with considerable diffidence that I propose my opinion, especially as the discovery of a single copy, with the author's name on the title-page, would essentially injure any inductive argument of this species.'

The coincidences of thought and style, on which the editor founds his hypothesis, are stated at length, and with considerable felicity. The identity of many of the historical examples in Lindesay's Monarchy and in the Complaynt is particularly striking. In respect, however, to the general argument, a suspicion arises that, by proving a great deal, Mr. Leyden has proved too much. Would Lindesay, if he courted concealment, thus openly copy from his own writings? Is it not more reasonable to conjecture that, in the dearth of knowlege and of Scottish compositions, Sir David's works were in high and popular request, and occasionally *put in a state of requisition* by the few who wrote in the vernacular idiom? The spirit

spirit of the times and of party animosity might even suggest the base stratagem of assuming the Knight's manner and expression, with the view of escaping detection, or of involving him in the consequences of irritated power.

We have no leisure for accompanying the author of the Dissertation in his analysis of a curious MS. intitled, *Collectanea Domini Davidis Lindesay de Mounthe*, &c. The sketch of its contents, accompanied with suitable extracts, might form a separate essay, well worthy of the attention of the professed antiquary, but which bears no particular relation to 'the Complaynt of Scotland.'

In his review of the last mentioned production, the writer again digresses, though with learning and ability, into several important collateral topics; such as the manners which characterized the age of chivalry, the state of antient music and poetry in Scotland, the popular tales which were recited in that country, the various denominations of the pieces of artillery which were first used in this island, &c.:—but we must pass to the more immediate object of our remarks.

The *Complaynt* is preceded by a Dedication and a Prologue; the first intitled 'the Epistil to the Queenis Grace.' It paints, in glowing colours, the turbulent and distracted state of the country, extols the public conduct of the Queen Regent, and celebrates the virtues of her ancestors, from Godfrey of Boulogne to her father the Duke of Guise, in terms of pedantic encomium. The English, on the contrary, are described as ravenous wolves, who desolate the land. In the 'Prolog to the redar,' the author, with affected humility, deprecates the charge of presumption, and apologizes for the defects of his composition by alleging his earnest desire to promote the public welfare. As an apology seems also to have been expected for writing in the vulgar dialect, he has recourse to the same arguments which had been urged by Chaucer and Lydgate:

'The work (says the editor) is naturally divided into three parts, of which the first may be properly denominated, the Complaint of the author; the second, the Monologue of the author; and the third, the Dream of the author, or the Complaynt of Scotland. In the first, the author, deeply afflicted by the miseries of his country, begins to speculate concerning their causes. In the second, which has little connexion either with the first or third, a variety of rural scenes and occupations are depicted, which are ingeniously diversified with a sea-fight, and a dissertation on natural philosophy. This division is terminated by the author in a profound sleep, during the unsuccessful experiment of shutting his eyes, and looking through his eye-lids; and, in the third part, he relates his dream or vision. The subject of the third part is the same with that of the first—the miseries of

Scotland; but the description is more particular, and the machinery is allegorical.'

We have now given a summary of the piece: but it may, perhaps, be expected that we should trace its plan rather more minutely. In his investigation, then, of the calamities which had overtaken his country, the author adverts to the fortunes of states and empires, and to those signs which are supposed to prefigure the displeasure of heaven. National revolutions are, in his estimation, national punishments for public vices; and this sentiment he endeavours to corroborate by various examples taken from sacred and profane history. His spirited reprobation of the doctrine, which resolves all changes into the will of Fortune, is directed against Boccaccio, Lydgate, and some others, who had erected the fickle Goddess into the Sovereign Dispenser of good and evil.

This first part concludes with a curious intimation of the approaching end of the world: but we fear that many of our readers will scarcely be able to understand the strange language in which it is written:

'Nou, to confound the opinione of Socrates, ande to confound al them that vil nocht beleue that the varld is neir ane final ende, i vil arme me vitht the croniklis of master ihone carion, quhar he allegis the prophesye of helie, sayand, that fra the begynnyng of the varld, on to the consummatione of it, sal be the space of sex thousand zeir. the quhilk sex thousand zeir sal be deuydit in thre partis. the fyrst tua thousand zeir, the varld sal be vitht out ony specefeit lau ī vrit, quhilk vas the tyme betuix adam ande abraham. the nyxt tua thousand zeir vas the lau of circoncisione, vitht ane institutione of diuyne policie, ande vitht adoratione of god, quhilk vas the tyme betuix Abraham ande the incarnatione, quhen crist ihūs resauit our humanite for our redemptione. the thrid tua thousand zeir sal be betuix the incarnatione & the last aduent, quhilk sal be the cōsummatione of the varld. bot thir last tua thousād zeir (as master ihone carion allegis in the prophesye of helie) sal nocht be completit, be rason that the daye of iugement sal be antecipet, be cause of them that ar his electis, as is vrityn in the xxiiii. cheptour of Sanct mathou, & nisi breuiati fuissent dies illi, non fieret salua omnis caro: sed propter electos breuiabūtur dies illi. quha listis to reide al the xxiiii. cheptour of Sanct mathou, tha sal persaue euidently that the varld is verray neir ane ende, be rason that money of the singis & taikkyns that precedis the daye of iugemēt that ar expremit in the foirsaid cheptour, ar by past, & the remanent ar nou presently in oure dais: ther for, efftir the supputatione of helie, as mastir ihone carion hes rehersit, the varld hes bot four hundretht fyfty tua zeir tyl indure, be cause that ther is fiue hundrethe fourty aucht zeir by past of the foir said sex thousād zeir; bot efftir the vordis of Sanct mathou, the cōsummatione of the varld sal be haistriar nor foure hūdretht fyftye & tua zeir; zit god hes nocht affixt ane certan daye to fal vitht ī the said terme of iiii. c. lii. zeir, as is rehersit in Sanct mathou, de die autē illa & hora,

nemo scit neque āgeli celorū, nisi solus pater. ther for ye haue mistir to be vigilant ande reddy, sen the terme of cristis cumming is schort, ande the day oncertane, as is said in the foir said euangel. vigilate, ergo quia nescitis qua hora dominus vester venturus sit. this veil considrit, maye be ane probabil rasō that the varld is near ane ende, quhilk suld be occasione til haue it in detestatione, ande til haue premeditatione of the future eternal beatitude & felicite, that gode hes promeist til al them that haldis it in abhominatione.'

The second part, '*ane Monolog of the actor*,' is wholly episodical; yet it is not the least curious portion of this singular production.—Fatigued with his lucubrations, the author takes an airing in the fields, salutes the redolence of spring, and paints, with some poetical effect, the charms of rural scenery. These however, he unadvisedly endeavours to enhance by a minute *enumeration* and *imitation* of the cries of birds; including those of domestic fowls, and the song of the nightingale, which is not an inhabitant of Scotland:

'Thā eftir quhē this dyn vas dune, i dreu me doune throucht mony grene dail. i beand sopit in sadnes, i socht neir to the see syde. than vndir ane hingand heuch, i herd mony hurlis of stannirs and stanis that tumlit doune vitht the land rusche, quhilk maid ane felloune sound, throcht virking of the suellād vallis of the brym seye. than i sat doune to see the flouyng of the fame. quhar that i leukyt far furtht on the salt flude. there i beheld ane galiasse gayly grathit for the veyr, lyand fast at ane ankir, and hyr salis in hou. i herd mony vordis amang the marynalis, bot i vist nocht quhat thai menit. zit i sal reherse and report ther crying and ther cal.'

The nautical phraseology, which follows, is valuable only on account of its antiquity: being too strictly technical and by much too minute for any popular composition. The 'crying and cal of the marynalis' form, in fact, a concert not less discordant and unintelligible than that of the feathered tribes.

A pastoral scene succeeds to the sea-piece. While tending his flock, the shepherd beguiles his solitude with the buck-horn and corn-pipe, till his wife and daughter arrive with his rustic meal, and prepare for him a seat of moss, rushes, sedges, and meadow-sweet:

'As the flocks of sheep,' observes the editor, 'after grazing some hours, are always disposed to rest, in the sunny days of summer, basking themselves on some dry acclivity; a concourse of shepherds, for a social meal, enlivened with songs and stories, and occasionally diversified by a dance, is by no means an uncommon incident. The different kinds of food mentioned by our author, are strictly pastoral, and all of them well known in Scotland. The resemblance of the domestic œconomy which prevailed on the Scottish Border, even to a late period, with the domestic manners of the Welch in the middle of the 14th century, is extremely curious, and demonstrates, that in pastoral

and mountainous countries, a similarity of manners may be perpetuated, among kindred races, even when a diversity of language has been introduced.'

All at once, the 'rustic pastour' delivers a very sapient lecture on Astronomy and Physics: but his wife, impatient of the tedious, dull harangue, suggests the more appropriate entertainment of tales, songs, dances, and instrumental music, which greatly enliven the narrative.

The variety of wild flowers, scattered over an unmown meadow, next diverts the author's attention to the superstitious pharmacy of the times; and we are duly regaled with the medical properties of certain plants, and the stars from which they derive their influence.

The third part commences with chapter VII. which has for title '*The visione that aperit befor the actor in his sleipe.*' This vision is entirely political, and forms the proper subject of the piece. Dame Scotia, and her three sons, the nobility, clergy, and commons, are portrayed in grotesque allegory. The mother bitterly upbraids her children with their mutual dissensions, the causes of their mutual disasters, and loudly inveighs against English cruelty and treachery. In confirmation of her vehement censure, she quotes examples from history, and concludes by exhorting to unanimity and a vigorous resistance of the common enemy. In vain the third son attempts to fix the blame on his two elder brothers, and taxes them with pride, cruelty, and oppression. His lady-mother resumes the language of violent objurgation, and, addressing her expostulations to each of her sons, paints their particular follies and vices, and again warmly inculcates concord and active patriotism:

'Such,' says Mr. Leyden, 'is the outline of that part of the work, which may be properly denominated the Complaynt of Scotland. It exhibits many curious indications of the state of factions, and of the mutual acrimony of the two nations; it presents many characteristic traits of domestic manners, and contains some allusions to historical facts. But these historical allusions seldom relate to either Scotland or England; they almost constantly refer to Greece and Rome. Though the author appears occasionally to have recourse to the compendious chronicles or systems of events, which were so common at this period, the references to the Latin classics, at least, are stated with correctness and precision. Before this period, Douglas had executed his translation of Virgil, and Ballantine his Version of the five books of Livy.'

From this part of the work, we shall venture to make two extracts; the first relating to the poisoning of the Emperor, Henry VII., and the second to the origin of gentlemen:

'Ther

'Ther is ane exēpil of the trason that ane blac iacopyne frere cōmittit cōtrar henry the seuynt of that name. the toune of florens vald nocht obeye to the empir, quhar for the said Empriour Henry brotht ane grit armye to seige the toune of florens. than ane blac iacopyne frere gat ane grit some of moneye fra the florentynis to tak on hād to sla the empriour, be cause this said frere was familiar witht the said empriour. than he trocht avereis he poysont the host of the sacrament vitht poyson. ther eftir that nobil empriour past to resaif the body of god vndir the forme of brede, and as soune as he hed resauit it ī his moutht, his body begā to suel, and sa he decessit. The verity of this trason was persauit be the phicisians and medicinaris: quhar for the men of veyr of this nobil empriour gart quartyr that fals frere betuix iiij hors, and sa he vas reuardit for his trason.'——

'And nou sen this purpos hes occurrit to speik of gentreis ande nobilnes, i vil fyrst discriue the origine of gentil men, be the quhilk ze may knau, quha is ane vilaine. Bot fyrst i man reherse the stait of the pepil that var in the gude anciant dais, quhilk sum men callit the goldin varld. there vas na defferens of staitis at that tyme amang men, nothir in preeminens, dignite, superiorite, nor honour, for at that tyme al men var egal, & nocht partial nor deuidit, for the pepil lyuit al to gydthir in ane tranquil & louabil cōmunite, ande thai left no thing to there posterite bot regrettis for the alteratione of that gude varld. in thai dais, the pepil eit nor drank nocht bot quhen hungir constrenzet them, & than there maist delegat refectiōe vas acquorns, vyild berreis, green frutis, rutis & eirbis, ande thai drank the fresche vattir. at sum tyme thay past in the forrestis to the course and hunting, and sleu vyild beystis, syne dryit the flasche at the sune or thai eit it. and thai that var of maist tendir complexione, couurit thē vitht the skynnis of tha vyild beystis to keip them fra cald. At that tyme ther vas no ceremonial reuerens nor stait, quha suld pas befor or behynd, furtht or in at the dur, nor zit quha suld haue the dignite to vasche ther hādis fyrst in the bassine, nor zit quha suld sit doune fyrst at the tabil. at that tyme the pepil var as reddy to drynk vattir in ther bonet, or in the palmis of ther handis, as in ane glas, or in ane tasse of siluyr. At that tyme thai lay al to gydthir in ane cauerne, as dois presently the sophistic egiptiens. thai purgit ther belleis, ande excercit the verkis of nature, ilk ane in vthirs presents vitht out schame, reproche, or offens. than ane lang tyme there eftir, nature prouokit thē to begyn sum little police. for sum of them began to plant treis, sum to dāt beystis, sum gadthrid the frutis, ande kepit them quhil on to the tyme of necessite, ande sum neurist there childir. at that tyme the pepil drank nothir vyne nor beir, nor na vthir confekkit drynkis. at that tyme straynge cūtries var nocht socht to get spicis, eirbs, drogis, gūmis, & succur for to mak exquisit electuars to prouoke the pepil til ane disordinat appetit. At that tyme, there vas no sumpteous clethyng of fine claytht and of gold & silk of diuerse fassons. at that tyme ī the begynnyng of ther police, coppir, bras, and yrn and vthir mettellis var meltit to mak vtēsel veschel necessairto serue ane houshald, and var nocht meltit to be gunnis ande cannons to sla doune the pepil. Ande nou sen that goldin varld is

past, ther hes succedit ane yrn varld, quhilk hes altrit euerye gude thing in infelicite and myscheif, for meikens is changit ī maleis, trauail in ydilnes, rest in excesse, pace in veyr, eyse in pane, loue in hatrent, cherite in crualte, iustice in extorsions, almis in thyft, kyndnes in persecutione, supporting of ignorance in detractione, pitie in rigor, ande fayth in ypocrysie, and sa euyrie thing is altrit fra ane gude stait in ane abhominabil qualite. The cause of this alteratione hes procedit fra the euyl cōditiōs of men that began tyl oppresse there nychtbours. ande til eschaip sic oppressione, the pepil chesit ane certain of gouuernours of the maist robust & maist prudent to be there deffendours, ande alse thai randrit thē tributaris ande subiectis to there said gouuernours, ande there gouuernours gat for their panis and laubyr, the butin and spulze that thai cōqueist fra the tirran oppressours. Thai gouuernours var sa nobil in there auen curage, that thai distribut the maist part of the butine ande spulze amāg the pepil that hed vsit them maist vailzeantly contrar there enemeis, ande thai that var lasche couuardis gat nothing. Of this sort began the fyrst nobilnes ande gentreis in the varld, for thai that var vailzeant, thai var reput for nobilis, ande gentil men, ande thai that var vicius & couuardis, var reput for vilainis ande carlis.'

To the above abstract and samples, it is almost unnecessary to add that, if the work before us displays more learning than judgment, and more pedantry than taste, its faults are those of its age; that traits of *naiveté* and of forcible expression occasionally relieve the scholastic complexion of the whole; and that some of the passages may contain beauties which none but a native of Scotland can feel and appreciate.

In regard to the nature and extent of the editor's task, we shall allow him to speak for himself, with the greater confidence, because we believe that he has been scrupulously guided by the rules which his own judgment and his knowlege of the subject prescribed:

'Of the Complaynt of Scotland, only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to his Grace the Duke of Roxburgh; a third to John M'Gowan, Esq.; and the fourth to Mr. G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted*. For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of obvious typographical blunders. With all his respect for ancient authors, the editor has never ceased to recollect, that no ancient of them all, is so old as common sense; and he is ready to admit, that the preservation of an obvious typographical error, has always ap-

'* For this favour, I beg leave to acknowledge the polite assistance of Mr. Heber, Mr. Ellis, and Mr. Park.'

peared

peared to him as flagrant a violation of common sense, as the preservation of an inverted word or letter; a species of inaccuracy, which the most rigid antiquary does not hesitate to correct. To enable every person to determine, whether this licence has been abused, a list of such alterations is subjoined. In marginal quotations of classical authors, which were generally very erroneous, without being capable of illustrating any point of orthography or grammar, the true reading has been silently restored. With respect to the punctuation, as that of the original was almost constantly erroneous, without any attention to system, it has been corrected when necessary; and the semicolon, which does not occur in the original, has been sometimes employed.'

In spite of the authority of Pinkerton, we agree with Mr. Leyden, that the *z* should be retained as the representative of *y*, since the Complaynt itself furnishes several apposite instances of this double function. The same character appears to have been occasionally substituted for hard *g*, as in *forzettis* for *forgets*.

The corrections, which Mr. Leyden has hazarded, amount to about 160; and most, if not all of them, seem requisite to complete the sense. His *proposed* emendations, which are only thirteen, are also extremely judicious.—In his glossary, we meet with few forced or absurd etymologies: but a person unacquainted with the Scottish dialect will regret the omission of such terms as *veyr*, *stertland*, *nolt*, *prettishyt*, *lyffing*, *bernis*, and some others.—The editor himself is not wholly exempt from the charge of careless and provincial modes of expression, and from such affected innovations as *Bret* for *Breton*, *Scandic* for *Scandinavian*, *involvement* for *entanglement*, *vocable* for *word*, &c.: but let the writer who is wholly free from these blemishes "cast the first stone."

Muir.

ART. III. *Sermons, upon Subjects interesting to Christians of every Denomination.* By Thomas Tayler. 8vo. pp. 455. 7s. Boards. Longman and Co.

THESE discourses proceed from the pen of a veteran in the service of religious instruction; for Mr. Tayler informs us that he has been, during thirty-six years, the minister of the congregation of the Protestant Dissenters in Carter-lane, to which they are dedicated. Such a pastor may be supposed to possess a mind imbued with the momentous principles of piety and morality; and, from a frequent discussion of the doctrines of the Gospel, to enjoy a clear perception of their nature and tendency. Crude indigested theories, wild unauthorized expositions, and intemperate or illiberal declamation, cannot be ex-

pected to flow from such a source; especially if literary diligence and application have been superadded to a serious spirit. It is bare justice to Mr. Tayler to add that he seems to us, judging from the evidence before us, to be well qualified, both by the temper and the endowments of his mind, to lecture on religious subjects. If we read him rightly, he is a modest and unassuming, though far from an uncultivated Christian. He makes no attempt to shine in brilliant and studied periods: the graces of style are no objects of his solicitude: but to be instructive, perspicuous, and impressive is all his care. To Christians in the ordinary walks of life, and not to the fastidious and disputatious, he directs his admonitions; and he makes no effort to render the preacher obtrusive and prominent on the canvas, which is not unfrequently the case in modern pulpit-compositions.

Mr. Tayler's sermons are not delivered in the form of loose essays, but are regularly-divided discourses, and are even subdivided when the subjects require it, with the addition of practical reflections. This mode of sermonizing is useful to preachers, hearers, and readers. It enables the clergyman, if he be indeed a student, to be textual, discriminating, and various in his compositions; it assists the hearer in following him; and it affords the reader an opportunity of abbreviating and compressing, when the discourses are found to be too long for family uses. The *danger* of such a practice is formality of division, and it certainly requires judgment and taste to avoid this evil; and indeed we observe in Mr. Tayler a tendency to cast his thoughts into a certain mold, by which too great an uniformity of structure is produced. His discourses, without being controversial, are moderately orthodox; and in this respect, in addition to their being plain and serious, they will be acceptable to the generality of Christians: but it must not be inferred from the title that the sentiments which they contain will be acceptable to 'every denomination' of believers. Papists, Baptists, Universal Restorationists, and Unitarians, will object to certain parts: but these bear no proportion to the whole, which abounds with practical matter highly interesting to all, as will be seen from an enumeration of the subjects.

The volume contains 20 sermons,—On the moral Government of God.—On our accountableness to him for our Religious Opinions.—On genuine Religion distinguished from that which is counterfeit.—On the superior excellence of the Righteous.—On the wisdom of doing every thing in its proper season.—On the present State as our only State of Trial.—On the duty and obligations of Religious Worship.—On the Divine Authority of the

the Christian Sabbath.—On the Piety and Fortitude of Daniel, and his miraculous Deliverance.—On the authoritative Manner in which our Lord delivered his Doctrines.—On the perfect purity of his Character—and on his Crucifixion.—On the Conduct of the Disciples in deserting their Master.—On the duty and obligations of imitating Christ.—On the peculiar Affections which Christians owe to each other.—On the lessons to be deduced from the story of Jonah's Gourd.

In the 2d discourse, from Matth. ix. 4. the preacher tells us that 'the false reasonings and mistaken principles of the Scribes and Pharisees our Lord calls, *thinking evil in their hearts*:' but it appears to us that ενθυμεισθε πονηρα must refer, not so much to their false reasoning or mistaken principles, as to their evil surmises, or to the secret workings of their hearts; and Mr. T. himself, in the next page, views the passage in this light; for he explains the evil state of their minds to consist in 'the corrupt prejudices and passions of their breasts.' Should the text, however, be regarded as not the most appropriate to the subject selected for discussion, the principle maintained is unquestionable,—that our opinions generally take the colour and complexion of our temper and habit; consequently, that the source of them is a matter of serious examination. The preacher thus states the doctrine of his discourse:—'It is a duty of high importance and of moral obligation to form the best judgment we are able on religious subjects; and men may incur real guilt, in the sight of God, by not thinking and judging, as well as by not acting uprightly: in other words, that we are accountable to him for our religious opinions, as well as for our outward conduct.' This proposition he wishes

'To hold up to view as a caveat against an evil, which is too prevalent in the world, and certainly productive of the most michievous effects; namely, the groundless conceit which some persons have taken up, and endeavour to propagate, that it is of little consequence what religious principles men entertain; that they are at full liberty to think and judge upon the most interesting subjects, as humour and inclination, or as fashion and secular interest may invite; at least, that they are under no sacred and moral obligation to think and judge, with care, and seriousness, and impartiality; and that they are as little accountable to God, as they are to one another, for the principles they choose to adopt.'

Persuaded that this is a conceit of so pernicious a kind that, if generally encouraged, it would soon banish truth and religion from the earth, Mr. T. strenuously opposes it, and for this purpose endeavours to impress these sentiments on the mind:

'That

'That religion is the most sacred and venerable thing in the world —that the study of it ought to be considered as a business of interesting concern—that we are not at liberty to receive and treat, in any way we choose, what it has pleased God to reveal concerning it; but are here, under law to him, the great Lord of conscience, and our final judge; to whom we are accountable, for the light which he has afforded us, and the use or abuse we make of it—that therefore, it becomes us, as we value *his* favour, who can alone weigh the hearts and spirits of men, to think soberly, as well as to act rightly; and the one, in order to the other.'

Aware, however, that his doctrine is open to some objections, and must be taken with some qualifications, he premises the following proper distinctions:

'First, that the sacredness and importance of right-judging, which is now asserted, does not extend to all subjects which may be termed religious. *Some questions* there are, which curious and learned men have started, and *others* of a more uninteresting nature still, which in the lapse of ages have crept into the Christian church, upon which men may think as they please, or not think at all, without suffering any injury. The subjects to which the present argument extends, are those which are fitted to purify our nature, govern our temper, direct our conduct, administer to our consolation, and establish our eternal hopes. And in proportion to their influence here, is our obligation to form a right judgment concerning them. Nor farther,

'Secondly, would I be understood to assert that all mistakes of judgment, even upon subjects of real importance, expose those who adopt them, to the charge of guilt.

'The most upright minds, in this frail state of flesh and blood, cannot always, by any methods which they are capable of adopting, certainly secure themselves from falling into error. They may not enjoy the proper means of information; or, they may labour under innocent prejudices, even upon very interesting subjects, which will as unavoidably darken the eye of the mind, as a film, or a disorder of the nerves, does the eye of the body. And God, we may be sure, will not charge that, upon any man as a crime, which ought really to be considered as his calamity. The censure, now intended, does not extend to the involuntary, and unavoidable mistakes of a humble, upright, teachable mind, who wishes to know the path of truth and duty, and diligently uses every mean in its powers to find it. A person of this excellent temper, has nothing to dread from the sentence of his merciful and righteous judge. No, *Sirs*, such serious and impartial inquirers, may look up to him with an assured hope, that their unwilling mistakes shall never be brought in charge against them. It is indolent and superficial inquirers, who are so enamoured with the pleasures, and profits of this world, that they care not what judgement they form upon religious subjects; it is the proud and self-confident, who are so vain of their own knowledge and penetration, that they refuse to accept the assistance of that wisdom which is from above; in fine, it is men of corrupt minds, whose judgement is blinded by evil prejudices and passions, to whom the guilt of error belongs;

and

and upon whom, even the knowledge and belief of the truth confers no praise. It should be further observed,

'Thirdly, That though all men are accountable to God for the use, or abuse of the light which he has afforded them; and consequently, for the thoughts and opinions they form, as well as for their external conduct; yet none are accountable to us, nor are we accountable to any other person.

'This is a business, which lies, altogether, between God, and every man's own conscience. And the reason is obvious; we are not capable of judging in the case; for we cannot appreciate exactly, either the advantages which others have enjoyed, or, the disadvantages under which they have laboured. "To his own Master," therefore, our omniscient and unerring judge, "every man must stand or fall." And surely it highly becomes us, by the faithful improvement of every assistance which we can obtain, so to acquit ourselves that we may, finally, appear before him with joy, and not with grief.'

Within these limitations, the above proposition must be considered as confined; and the preacher's arguments in its support and elucidation all tend to demonstrate the connection between principles and practice, the influence of passion and vice in blinding the moral discernment, the importance of assisting young persons in forming right apprehensions, and the propriety of inviting those who are advanced in life to habits of self-examination.

A delineation of Religion, in its external act and inward principle and temper, is given in the third discourse. Here it is observed that

'Religion begins with laying its foundation deep in the heart—rectifies the disorders which sin has introduced and fomented between the higher and lower powers of our nature—sets reason and conscience upon the throne, and makes passion and appetite bow to their authority—gives a right bias to the will and the affections, and disposes the mind to prefer the things that are most excellent.'—

'We see also what Religion is, as it affects the external conduct. It is not composed of lifeless notions, and a formal profession; it does not consist in sudden heats of the passions, or rapturous flights of devotion; it supposes a continued uniform course of holy living: in which piety to God, and justice and benevolence to men, are the leading characters; and from which, all allowed and wilful transgression is carefully excluded.'

The first inference, which the preacher deduces, evinces his liberality of mind: but an expression inadvertently occurs, which is foreign to the subject, having no connection with accountableness for religious opinions. We shall satisfy ourselves by merely printing the words in italics:

'I. We learn from hence, that the genuine spirit and power of Religion, may really prevail amongst persons of very different sects and parties, whose sentiments, upon a variety of subjects, differ widely from one another.

'The

'The fear, and the love of God, and an earnest solicitude to please and glorify him, are principles, which may, and do govern the heart, under great disadvantages for acquiring knowledge; and amidst many real mistakes of judgment. I do not mean to assert, that it is of little consequence, what religious sentiments we adopt. Certainly, the more exactly they agree, with the great standard of truth—the sacred Scriptures,—the better advantages shall we enjoy for acquiring and promoting a religious temper. And the man who is unconcerned what sentiments he adopts, or who takes no pains to form any, discovers so shocking an indifference to Religion itself, as must necessarily forfeit all just pretensions to it. But surely, there are prejudices and disadvantages, from which the most humble and upright minds are not exempted, that may betray them into errors, which, though it would have been their happiness to have avoided, yet still, shall not prove fatal to their religious character and interest.

'Without entering into the inquiry, what truths are fundamental in Religion; of one thing we may be sure, that no man shall be finally condemned for involuntary mistakes; and that God will accept to his favour and acceptance, through Christ Jesus, all, *on whom he has stamped his own image.* In judging, therefore, whom we are to consider and love as brethren, let us look to their habitual temper and conduct, rather than to their particular sentiments, or outward profession.'

In the 10th and 11th sermons, on the Divine Authority of the Christian Sabbath, Mr. T. introduces his arguments with a degree of diffidence. He employs considerations which must have weight on the minds of his readers in convincing them of the importance of this institution, as connected with the order and regularity of public worship: but it appears strange that he should have selected a text from Exodus (chap. xvi. ver. 29, 30.) to prove its *divine* establishment under the Gospel. It is here contended that the Sabbath was observed by the Israelites, long before the Mosaic ritual was promulgated, and that it is not dependant on it: but we cannot yield a full assent to this branch of Mr. T.'s reasoning. The circumstances related in the chapter might be supposed to indicate that the Sabbath was a new thing to them, and it is very certain that not a word occurs of its having been kept before this period. Had the author looked a few verses below, he would have seen the ark of the testimony mentioned before it existed, and would not have laid so much stress on a short portion of the Mosaic history in which an evident parachronism occurs. Had a Sabbath been meant in the notices of the piety of the patriarchs, the argument would so far have been conclusive. Mr. T. next takes stronger ground:

'The institution of the Sabbath was enforced upon the Jews, not merely as a ceremonial rite, but a duty of moral obligation, and comes recommended to us by considerations which affect both them and ourselves.

selves. It cannot, therefore, be justly represented as dependant upon, and coeval with, their ritual worship.

'Whatever there might be of a positive and ceremonial nature, in the Jewish mode of observing the day, consecrating some stated portion of our time to religious purposes, has so much of a moral nature and tendency in it, that we cannot justly put this on the same level with other institutions that are merely positive. If social worship itself is a moral duty,—setting apart some portion of time for that purpose, without which it could never be maintained and carried on in the world, to any advantage, partakes very much of a moral nature also.'

If the Sabbath, however, be a part of general morality, it must be supported on those general considerations which we shall endeavour to adduce.

That the primitive Christians assembled for the worship of God on the first day of the week, is generally allowed; and the subserviency of this practice to public piety and general decorum cannot be disputed. It is an arrangement which is a blessing to man and beast, and we sincerely wish to see it wisely respected: but the N. T. contains no positive order for setting a part a seventh portion of time, nor for changing the day of holy rest from the seventh (the Jewish) to the first day, the Christian Sabbath. The alteration was unquestionably made in honour of Christ's Resurrection; and the necessity of the regular recurrence of a day of cessation from secular labour, for the orderly maintenance of divine worship, has perpetuated the practice. Our Lord might have purposely abstained from making it a positive institution, on observing the absurd rigour and enervating superstition with which the Sabbath was kept by the Jews, and which, by his own recorded practice, he endeavoured to abate. Perhaps he thought that it would be better that the appointment of this day of rest should be left to the good sense of Christians, like the other arrangements respecting the circumstantials of exterior religion, than that it should be made the subject of an express injunction. No order is given for the erection or preparation of churches, or houses of prayer; nor for the precise mode in which public worship, and the celebration of sacraments shall be conducted: but the duty of social devotion and Christian fellowship being inculcated, the place, the mode, and the time are left to be arranged by the church or body of believers united for the purposes of mutual edification. Every agreement, whether more or less extensive, which embraces all the means for the regular worship of Almighty God, might be called an Establishment; and this agreement, if not expressly sanctioned by a law of the Gospel, is consonant with the spirit of it. A Sabbath, as an essential part of such a system, is propitious to

the cause of religion, and in this view merits our constant observance.—We request Mr. T. to reflect whether such reasoning is not preferable to the bold assertion that the Christian Sabbath rests on Divine Authority, when there is no direct command for its observance, in the same manner as one is prescribed for the celebration of the positive ordinances of Baptism and the Lord's Supper.

How the Sabbath ought to be kept by the community at large, is a subject on which Christians are much divided. It includes pious rest and public worship: but is the day to be entirely spent in a state of seclusion and religious abstraction? We may ask, can the bulk of the people so employ it? It is not our desire to dictate in so important a concern: but we may remark, as a general principle, that the Sabbath is best observed when it is kept in such a way as shall most effectually promote love to God, and love to our fellow Christians and mankind. The example of the great will tend more to its decent and general observance than rigid laws, which must invade Christian liberty, and which are at variance with the Apostle's declaration on this subject, Rom. xiv. 6. The *Society for the Suppression of Vice* seems solicitous to restore the Jewish or puritanical Sabbath: but severity is not a proper instrument in this case; and, as we applaud the purity of their motive, we should be happy if these hints could induce them to review the question respecting the observance of the Sabbath, in connection with our Saviour's own remark, "The Sabbath was made for man, not man for the Sabbath." We are persuaded that the subject is not rightly understood; and that between Superstition on the one hand and Indifference on the other, the value of this important portion of time is not rightly appreciated.

It is justly remarked by this preacher that 'a devout mind will thankfully embrace all stated and convenient seasons for drawing near to God; whether they be expressly enjoined by his authority or not.' With the truly pious, then, there is no difficulty: but the point to be considered is, how are the young to be trained up to love the day of religious rest, to look forwards to it as a source of pleasure, and to be prevented from regarding it as dull and tiresome? How, as an institution for all classes of the community, can it be converted to the greatest use? Mr. T. remarks that 'the day ought to be so observed as to render the return of it welcome to the devout mind;' he should have added, "and welcome to those in whom it is of importance to cherish the habits of piety and decorum."

The concluding discourse is a specimen of that pulpit ingenuity, in the exercise of which preachers often endeavour to surprize

surprize as well as instruct, by shewing how many practical doctrines can be deduced from a topic which at first sight appears to be barren. *Joseph's coat of many colours* was to an old divine a most copious subject of discourse; and Mr. Tayler has found in *Jonah's Gourd* (Jonah, iv. 6, 7.) several instructive lessons adapted to all Christians. The circumstances of this Gourd's growth and decay prescribe to us piety, gratitude, moderation, and resignation. One of the preacher's reflections is, that

'The subject teaches the precarious tenure by which we hold the dearest of our earthly comforts; and should teach us how dangerous it is to place any great dependance upon them.

'They resemble the gourd of Jonah, in the uncertainty of their continuance; and, not unfrequently, in the sudden transitions from joy to sorrow, which they occasion.

'Whatever be the object on which we set any particular value, and, from which we expect or derive peculiar comfort, the observation of what passes continually in the world must convince us, that it is precarious and fluctuating, liable to a thousand melancholy disasters, and may be suddenly wrested from our possession, at the very time too, when we think it most necessary to our happiness, or are least apprehensive of losing it. Such melancholy proofs of the instability of all earthly comforts so frequently occur, and within the knowledge of every soul present, that to enlarge here would be needless. Who of us, my brethren, do not recollect instances in which we ourselves have been the sufferers? How often has the gourd, under which, for a while, we found a refreshing shade, been suddenly withered? With how many flattering prospects have we pleased ourselves, in the journey of life, which Providence has unexpectedly blasted! And which, of all the enjoyments we possess to day, can we certainly depend upon being continued in our hands to-morrow? Health and riches, power and fame, agreeable friends, and commodious habitations, easy circumstances, and prosperous undertakings, are all fickle and changeable things: either we may be totally disabled from enjoying them; or they may be embittered and lost by disasters which we have neither power to foresee nor prevent. The friend of our bosom, and the child whom we love as our own souls, are frail and mutable, and mortal as ourselves. At the very time, when we are entertaining ourselves with the pleasure they give us, a secret worm may possibly be lying at the root of our happiness; and when the sun next rises, it may be withered.

'I say these things, not to embitter your enjoyment of any blessings which the Providence of God bestows, but to make it more secure;—not to prevent you from taking delight in the gifts of his bounty, but to prevent you from placing that confident dependance upon them, which would lay you open to cutting disappointments, if they should, as they may, be suddenly removed.'

Just as these remarks are, it will admit of dispute whether they are fairly deduced from such premises; and whether such displays of ingenuity are sanctioned by sound criticism.

A few errors occur in this volume: but on the whole the style, if not brilliant, is correct.

ART. Mo-y.

ART. IV. *Scotia Depicta;* or, the Antiquities, Castles, Public Buildings, Noblemen and Gentlemen's Seats, Cities, Towns, and Picturesque Scenery of Scotland, illustrated in a Series of finished Etchings, by James Fittler, A.R.A., and Engraver to His Majesty, from accurate Drawings made on the Spot, by John Claude Nattes. With Descriptions, antiquarian, historical, and picturesque. Oblong Folio. Six Guineas in Boards. Miller, &c. 1804.

SOME of our readers may recollect that, in the 38th volume of our New Series, (p. 256.) we noticed a work intitled "Remarks on local Scenery and Manners," by Dr. Stoddard. In the course of his Tour, the Doctor was accompanied by Mr. Nattes, who executed the drawings which Mr. Fittler has now etched in his very masterly style.

As the present work is rather a collection of engravings than a production strictly literary, it is inconsistent with our plan to criticize it with much minuteness. When we bestow all due praise on the design and execution of the views, and when we recommend them as forming an elegant addition to the libraries of amateurs, we must take the liberty of remarking that they are by no means sufficiently numerous and varied to justify the very comprehensive range of the title. Like every mountainous country, Scotland abounds in bold and picturesque scenery. Her ruined feudal mansions and religious buildings are also numerous; and her landholders, in later days, have manifested even an improvident predilection for stately country dwellings. From these sources, connected with the physical constitution and history of North Britain, Mr. Nattes has selected a few specimens: but twenty volumes of the same size would be inadequate to the delineation of a *Picture of Scotland*. Besides the great variety of landscapes and edifices already published by different hands, many more, not less striking, especially in the northern counties, may still be termed *virgin subjects*.

It may likewise be proper to observe that Mr. Nattes is more happy in architectural than in rural painting. Thus *Gordon Castle*, *Cullean*, *Glasgow Infirmary*, &c. are much more accurately pourtrayed than the *Trosachs* and *Taymouth*. In a few instances, however, the principal building recedes too much from the eye, while all the advantage of shade is bestowed on the fore-ground and subordinate accompaniments. The otherwise very striking views of Glasgow Infirmary and Edinburgh Castle seem peculiarly liable to this objection. We are also not without our suspicions, that, on two or three occasions, this ingenious artist has been unfortunate in the selection of his station; at least we have met with more *imposing* sketches of *St. Andrew's*, *Dunfermline*, &c.

Besides

Besides a frontispiece, of which the subject is Fingal's Cave in Staffa, and a handsome vignette representing the sepulchral monument of David Hume, this elegant volume contains forty-eight views of the following subjects: Balgonie Castle, Fall on the river Tilt, Ruins of Pitsligo, Wallace Nook in Aberdeen, Edinburgh, Gordon Castle, Taymouth, Brechin Castle, The Needle's Eye, Tarnaway Castle, Gannachie Bridge, Glasgow Infirmary, Dunfermline Abbey and Mill, Lochan Eilan, Monzie, Waterfall at Duneira, Gilmerton Quarry, The Port of Inverary, Cullean Castle, A Plane Tree, Dulsie Bridge, Eglinton Castle, The River Divie, Perth from the North, Ayr, Fingal's Cave, Drummond Castle, Melrose Abbey, Cavern in Glen Croe, New Galloway, Edinburgh Castle, St. Andrew's, St. Bernard's Well, Cromarty House and Bridge, Barskimming, Elcho Castle, Lauriston Castle, Leslie House, The Trosacks, Doune Castle, Pluscardine Abbey, Glencoe, Dumblane Cathedral, Rowalan Castle, Dryburgh Abbey, Huntly Castle, Dunkeld, Register-Office at Edinburgh.

The annexed descriptions are limited to a few partial details, and frequently present us with extracts from Dr. Stoddard's publication, the Statistical Account of Scotland, Pennant's Tour, &c. Vague tradition is more than once adopted as historical fact; and we observe that Lord Gardenstone, who was only a Senator of the College of Justice, is mentioned as a nobleman. We extract Numbers 9 and 20, as fair and not uninteresting samples of the descriptive part.

'THE NEEDLE'S EYE OF TROUP.

'No part of the Northern coast of Scotland, full as it is of romantic and wild scenery, affords bolder, or more picturesque views, than the parish of Gamrie, in which this cavern is situated. It is in the county of Bamff, the northern limits of which are circumscribed by that part of the sea, called the Murray Firth. This parish extends above nine miles along the coast, which consists of an unbroken chain of stupendous rocks, in many places near two hundred yards above the sea, and almost perpendicular. Among a variety of other caverns, with which this shore abounds, is the remarkable one, chosen for the subject of the present plate.

'The peninsula, or projecting point of land, called Troup Head, is, at some distance from its extremity, perforated from sea to sea by a subterraneous passage about one hundred and fifty yards in length, in some parts of which the roof is so low, that a man can with difficulty creep through. At the northern end, however, this narrow passage suddenly expands, and presents a vast cavern, twenty feet high, thirty wide, and one hundred and fifty in length, containing a space of not less than ninety thousand cubic feet. The whole of this vaulted space is supported by immense columns of rock, against the base of which the sea sometimes dashes with incredible fury. Nothing of a similar

nature can be upon a grander scale; and the effect, as it strikes a person, who has come through from the southern entrance, when from the narrow passage he suddenly bursts upon this expanded cavern with the light breaking upon the opposite rocks, and the sea in front, is truly wonderful. This view is taken from the inside of the cavern near the entrance, and shews the rocks leading towards Gamrie Head, with a part of the Murray Firth towards the west. The cavern, as well as the adjoining coast and land, is on the estate of—Gardener *, Esq. This view was taken in 1799.'

'A Plane Tree †.

'Many parts of Scotland completely refute the splenetic remark of a late eminent writer, who asserted, that North Britain did not produce a tree: and this plate is an evident proof of its fallacy. This beautiful Plane Tree is growing on the estate of John Sterling, Esq. of Kippenross, in the county of Perth, about a mile from Dumblane. The circumference at its base is twenty-eight feet nine inches, and it begins to branch at the height of thirty feet.

'In the neighbourhood of this tree, and through the same estate, the beautiful little river Allan winds its devious course, which, with its accompaniments of bold black rocks, partially covered with thick and varied foliage, and the frequent mills placed on its banks, presents a variety of highly picturesque and romantic scenery, worthy of the observation of the admirers of nature, and of the pencil of the artist.'

In paying a merited compliment to the memory of Hume, Mr. Nattes has made the *amende honorable* for his more fastidious fellow-traveller.

As, in the preparation of this work, the publishers seem to have spared no time, diligence, nor expence, we heartily wish that the list of subscribers had been more numerous: but we trust that a generous public will recompense their laudable exertions.

Muir.

Art. V. *Transactions of the Asiatic Society, Vols. VI. and VII.*

[*Article continued from p.* 304—313. *Vol.* 45.]

On the Course of the Ganges through Bengal. By Major R. H. Colebrooke.—This celebrated stream, rapidly impelling its vast body of waters through a plain composed of a light sandy soil to a considerable depth, is continually changing its bed, and producing alterations which excite the astonishment of Europeans. Islands and sand-banks are in a short time formed in places which were once the deepest parts of the river, some towns and villages which were once near its banks are deserted

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* We believe that the family name is *Garden*. Rev.

† Is it not rather the *Great Maple* (*Acer Pseudo-Platanus* Lin.) of which *Plane-Tree* is the Scottish appellation? Rev.

by

by it, others are undermined, and the vast body of earth on which they stood is entirely carried away. Major Colebrooke seems to have examined this river with attention, and he describes its most striking phænomena. He represents 'the banks of the Ganges as exhibiting a variety of appearances, according to the nature of the soil, or the degree of force with which the current strikes against them. In those parts where the velocity of the stream is greatest, and the soil extremely loose, they become as perpendicular as a wall, and crumble in so frequently, that it is dangerous to approach them.' The shifting of the current, and the effects of inundations, produce alluvions, and islands of an unusual extent. The reader may form some idea of these operations by a particular instance:

'The alteration of the river at *Colgong*, may be reckoned among the most extraordinary which have ever been observed in the Ganges; and of this I can speak with great confidence, having been an eye witness of the state of the river at this place at four several periods, in three of which I observed a considerable difference, viz. in the dry seasons of 1779, 1788, and 1796-7. I have a drawing of *Colgong*, taken by myself at the former of these periods, which represents the river to be a broad and open stream, and free from shallows; at the same time, although the three rocks near *Colgong* do not come into the view, yet I can remember that they were surrounded by dry land, and appeared to be at some little distance from the shore. This is confirmed by the old map, only that the *Boglepore* Nulla is represented as passing between the rocks and the town. In January, 1788, I found the three rocks completely insulated, and the current rushing between them with great rapidity; the river having undermined and borne away the whole of the soil which had for many years adhered to them, and having formed a bed for itself, with a considerable depth of water, which continued for several years to be the principal, and indeed the only navigable channel of the river in the dry season. Here boats were frequently in imminent danger of striking against the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them when coming down with the stream. While the river continued thus to expand itself, an island was growing up in the middle of its bed, which, when I last saw it (in January 1797,) extended from near *Pattergotta*, 5 miles below *Colgong*, to a considerable distance above the latter place, being altogether 8 miles in length, and 2 in breadth; and filling nearly the whole space which had been occupied by the principal stream in the year 1779. The quantity of sand, and soil, which the river must have deposited to effect this, will appear prodigious, if it be considered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new islands had risen to more than 20 feet above the level of the stream. Again, the quantity of earth which it had excavated in forming a new channel for itself, will appear no less astonishing: some idea of this may, however, be conceived, from the soundings which I caused to be taken near the rocks, which va-

ried from 70 to 90 feet. If we add 24 feet for the height of the soil that had formerly adhered to these rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the stream.'

From the survey here taken, the author considers the Ganges as having under its dominion a considerable portion of the flat country, and thinks that its bed cannot be stated as permanent in any part of its course through Bengal.—Remarks are subjoined on the smaller rivers and branches of the Ganges; and a chart of the Ganges, from Golgong to Hurrysonker, exhibiting the state of the islands and sands during the dry season of 1796-7, is annexed to this amusing memoir. One of these islands is delineated, by which an European may judge of the nature of the landscape:

'The appearance of some of these islands is singularly rural and pleasing, if not altogether romantic; for, although an extensive flat can hardly come under the latter denomination, yet it may partake of a degree of wildness, that will please the lovers of nature; at the same time, that the peaceful appearance of the flocks, fields, and habitations, will give delight to the philanthropist. If we present to our imaginations a wide extended plain, with pens for cattle, and a few humble huts, whose tops are crowned with gourds, and the intervening space highly cultivated; suppose wheat, barley, and pulse of all sorts, to be growing in abundance, the flowers of the latter presenting to the eye a variety of rich tints; let us conceive numerous herds of cattle to be grazing, and a few scattered villages at a distance; suppose the horizon to bound the view, with no other remote objects than a long line of grass *jungle*, and a few trees, which, from their great distance on the main land, are barely discernible; and we shall have a tolerable picture of an island in the Ganges. If we fancy, at the same time, that the lark is soaring, the air cool, and the sky perfectly unclouded we shall have a still more lively idea of the state of these islands during at least six months of the year.'

Remarks on some Antiquities on the West and South Coasts of Ceylon; written in the Year 1796. *By Capt.* Colin M'Kenzie.—We are here presented with descriptions of sacred places, edifices, and images, appertaining to the religions or superstitions of the East. Captain M'Kenzie conducts us to the isles of Ramisur and Manar,—to the figure of the *Coutt Rajah*,—to the temple of *Boodhoo* at Villigaam,—to the ruins of a *Hindu* temple (or Dewullum) on Dewunderhead, or *Divi-nóor*, (called in the charts Dunder-head,) the southerly point of Ceylon—to an *antient Inscription* on a rock at *Deogamme*, near Caliture—to the temple at *Calanee*,—and to the temple of *Oogulbodda*. The worship of *Boodha* (the word is spelt three different ways by the three writers who advert to this subject in the volumes now before us) may be considered as the popular religion of

Ceylon, or that which prevails among the great majority of the inhabitants; and as an accurate account of one of the temples dedicated to this deity may give some idea of the mode in which he is reverenced, our readers will be gratified with that part of Captain M'Kenzie's journal which includes his visit to Villigaam:

"Passing on from the figure of the COUTTA raja, we came to *Villigāām*, or *Billigāām*, a place of some consideration, near a bay of the coasts; houses are scattered about, among the trees and cocoa woods, which obstruct all view and give the idea of a thick planted grove or garden rather than of a village. Being desirous of seeing a *Cingalese* temple here of some repute, I was conducted by a winding road of about half a mile, to a small eminence enclosed at top by a low stone wall, surmounted by a kind of balustrade in the midst of thick surrounding groves. At the gate, to which we ascended by some steps, the priests received and conducted me to the door of the temple; they were bare headed, and their hair cut close; they had none of the distinguishing marks worn by the *Hindus*, on the forehead; their garment consisted of a cloth of a dusky snuff colour, which folded round the body and descended to the feet; their dark complexions, and inanimate features, exhibited no symptom of superior intelligence, of deep penetration, or of keen genius; nor did any of that mild cast of countenance, or chastened resigned features, which sometimes distinguish the recluse, or devotee of every nation, appear here; neither severe, nor shy, their looks rather indicated a kind of apathy, or indifference. The building had no decorations without; a close gallery ran round the body of it, to which only one door opened, that rendered it so close, for want of fresh air, with the strong fumes of the oil of several lamps burning, and the aromatic odour of yellow flowers, profusely scattered on a raised terrace before the idol, that it almost overcame me on entering the interior apartment. On our being introduced, a curtain which enclosed the shrine, was drawn back, and the figure of BOODHOO, of a gigantic size, reclining at full length on his side, was at once displayed. His head lay on a pillow supported by one hand, the other extended on his body; the habit was very simple, of a saffron colour, covering him from the neck to the heels, and the only decoration was a kind of plain belt across the body. This statue was about eighteen feet long, and well proportioned, but whether made of wood or of composition, I could not learn. The countenance was mild and full, and the top of the head painted to represent the hair in several small curls of a black colour. This was the grand idol of the place, but on approaching it, placed thus at full length on a raised terrace on which several lamps and a profusion of flowers were placed, no external signs of adoration or respect were shewn by the priests. In a corner of the room was a smaller figure represented sitting cross-legged on a coiled snake, the expanded head of which shaded him. From the same habit and the same rotund turn of feature, it was easy to see that BOODHOO was also here represented. A female figure, the natural size, decently, and not ungracefully, arrayed in the same garb, was represented standing in another corner, and holding a lamp in the

extended hand. In a third corner stood a male figure said to represent VISTNHU: and in the fourth RAMA SWAMY, of a dark blue colour, and distinguished by his peculiar attributes of several hands and the correspondent *Hindu* ornaments of bracelets, rings, and chains. How a figure so totally different in its dress and ornaments came to be placed here, I was not, for want of an interpreter, able to learn We may however conclude, that the votaries of BOODHOO do not exclude the worship of the other *Avatars*. The gallery which ran round the inner apartment was entirely covered with paintings, in compartments rudely finished, each apparently containing the history of some event of the life of BOODHOO: these, they told me, were also narrated in a great book always kept by the *Moodelier* of the place: one of these paintings seemed to represent the birth of the divine child; others represented his youthful adventures; some of which seemed a-kin to the sportive KISHEN's amusements on the plains of *Muttra*. In one, a youth held earnest converse with a nymph, among deep shades and woods, while a monkey, hid by the branches of a tree, seemed to listen with mischievous intent: in another, the God appeared as a youth slyly stealing and distributing handfuls of coin from a chest, towards which an aged man approached with cautious steps, holding a huge key in his hand: on others processions appeared; feasts seemed prepared; food was distributed to the poor of various nations (as appeared by their various habits); and the different habits and manners of men in active life were pourtrayed. A large white elephant made a conspicuous figure in most of these assemblies. The style or *costume* of these paintings was entirely different from that of the *Hindus* on the peninsula, and plainly belonged to a different people, though they undoubtedly shewed those of the *Cingalese* and the followers of BOODHOO. On observing in these representations, chairs, tables, metal lamps, and raised seats, such as are used by the present race inhabiting the coast of the *European* part of *Ceylon*, which I had at first supposed they had borrowed from their present masters, I reflected that these indicated a connexion with the nations to the eastward which still use them, and that a custom so widely different from that of the *Hindus*, who always seat themselves on carpets, or cloths spread on the ground, might have been imported from *China*, *Siam*, or *Pegu*, with their other customs and religion.

'Without the temple, but within the enclosure, was a solid building, with a cupola figured roof: it had no opening whatever; within it they told us BOODHOO was interred, or rather the sacred elephant.'

Two plates illustrate this memoir; one representing a Cingalese temple, &c., and the other delineating images in the temple of Oogulbodda.

On Singhala, or Ceylon, and the Doctrines of Bhooddha; from the Books of the Singhalais. *By Captain* Mahony.—Incarnations of deity, and renovations of worlds, form an essential part of the Asiatic religious systems. According to the mythology which prevails among the sect of the Singhalais in the Island

of Ceylon, Bhooddha *, the author of the revelation which governs their faith and practice, was a God, before his appearance as a man, and at the solicitation of many of the Gods descended on earth. He is said to have been born after 10 months' gestation, and to have lived happily with his queen and 40,000 concubines, for 31 years; yet with these 40,000 concubines he is represented as practising extraordinary self-denial. The six subsequent years he passed in a wilderness, to qualify himself for a Bhooddha, at the end of which his calling became manifest; and after having exercised his functions as Bhooddha 45 years, he died on the 15th of May, when the Bhooddha æra commences, which now (A. C. 1797) amounts to 2339 years. Stories of Paradise, miracles, demons, and marvellous adventures, compose the mythology of the sect of the Singhalais; stories which wear a similar complexion with those of the other religions of the East, the practical part of which consists in a mild and simple morality, extending its influence to thoughts, words, and deeds, and comprized in Ten Commandments. Four days in the month are dedicated to public worship; and all devout acts are addressed to the *Saviour* Bhooddha. The Hindoos, however, as Captain Mahony informs us, regard the adherents of Bhooddha, notwithstanding their pure and exemplary morality, as schismatics. Hence in the East, as in other quarters of the globe, nothing can atone for want of Faith.

Narrative of a Route from Chunarghur to Yertnagoodum in the Ellore Circar. By Captain J. T. Blunt.—The route here described lay, for the most part, through a dreary and inhospitable wilderness, where the tiger and the savage were almost equal objects of alarm. Captain Blunt was accompanied in this expedition by a *Jamadar* and thirty *Sepoys;* with which small escort, he crossed regions commonly fatal to travellers, and with great skill and address extricated himself from difficulties of a formidable nature. His narrative must be amusing to the European reader by its novelty; and it may suggest a hint respecting the mode of exploring the interior of Africa, where the savages cannot be more in a state of nature than in the interior of Asia. This route was commenced Jan. 28, 1795, and terminated on the 24th of May following. It is impossible for us to notice the various circumstances which occurred: but we shall transcribe the concluding minute of this journal, which may give a general idea of the whole:

* The word *Bhooddha* signifies 'Universal knowledge or holiness; as a Saint superior to all saints, and even to the God Maha Brachma.'

'I proceeded to *Rajamundry*, and having recrossed the *Godavery*, encamped under the north side of the fort. Here I had the first grateful sight of an European countenance, which was productive of the most pleasing sensations; for I had now been four months in the society of the natives; through paths the most rugged; and in situations that required their utmost perseverance to surmount. Their patience was frequently called forth, to enable them to subsist on the scanty provision, which they were necessitated to carry on their own shoulders, in a mountainous wilderness; and their greatest fortitude was summoned to contend with savage hordes; to whose mercy had it been our fate to submit, but little chance could have been expected of escaping with our lives. The due southing in this journey was little more than eight degrees; but the circuitous windings we were obliged to take, to penetrate through the country, had increased the whole distance to 1125 British miles. The hard service which the cattle had endured, had reduced them so low, that a fourth part were now too much exhausted to recover, and perished. Two of my *Hirkarrrahs* had been cut off by the *Goands*; which, with four followers attached to the *sepoys*, was the whole loss our party had sustained: And considering the difficult nature of the service, it was as little as could be expected. Indeed, the utter impossibility of any individual escaping, who might leave the party, had necessitated the utmost precaution and indefatigable exertions of the whole, for our mutual preservation; and in many situations of difficulty, I was infinitely obliged to them for that zealous support and attachment, which were productive of so fortunate and successful a termination to our toils.'

Captain Blunt, in some places, found the tigers very numerous; the savages having abstained from destroying them, under the notion of the retaliation of the tigers, who would be revenged for the death of an individual of their race.

An Account of a new Species of Delphinus, an Inhabitant of the Ganges. By Dr. Roxburgh.—The *Delphinus Gangeticus* which belongs to the class of *Mammalia*, is here minutely described. 'The body is nearly of a lanceolate shape and almost round. The jaws long and slender; with sixty teeth in each. No dorsal fin.—Soosoo is the name by which it is known among the Bengalese about Calcutta.—The length of a young male, half-grown, is about $6\frac{1}{2}$ feet, and the weight 120lb.'

Translation of one of the Inscriptions on the Pillar at DEHLEE, called *the Lāt of* FEERŌZ SHAH. *By* Henry Colebrooke, Esq. *With Introductory Remarks by Mr.* Harrington.—This paper is accompanied by several plates representing elevations of the stone building near Dehlee, called the hunting place of Feerōz Shah, with the pillar in the center, commonly called Feerōz Shah's Lāt; and also copies of the inscriptions on this pillar. Some of these have not yet been translated. A version of that which is the subject of the present communication was given

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in the 21st Number of the 1st volume of the Asiatic Society's Transactions: but it has been found to be defective and inaccurate in several parts; and the date, instead of being 123 of the æra of *Vicramaditya*, or A.D. 67, is now clearly ascertained to be 1220 of the above æra; or A.D. 1164. Mr. C. gives the Sanscrit Inscription in Roman characters, and then subjoins a verbal translation, with explanatory notes.

Account of the KOOKIES *or* LUNCTAS. *By* John Macrae, *Esq.* —Many curious particulars are here detailed, respecting the mode of life, funeral ceremonies, and religion of the Kookies, who are the least civilized of any of the people yet known among the mountains. To be a brave warrior, good hunter, and expert thief, forms a high character among these savages. Their villages or *Parahs* are erected on the steepest and most inaccessible hills, from which all strangers are carefully excluded. In their predatory excursions, they destroy all persons except children, whom they carry away captive; and from one of the latter who had made his escape after a long exile among the Kookies, this account of them was obtained. Mr. Macrae noticed the singular coincidence which subsists between the funeral rites prevailing among these uncivilized Asiatics, and those which are practised by some tribes of North American Indians, as related in Bartram's Travels.

On the Sanscrit and Prácrit Languages. By H.T.Colebrooke, *Esq.* —Though the study of the Oriental Languages be a laborious undertaking, we are happy to find individuals whose zeal and assiduity seem prepared to surmount all difficulties. Mr. C.'s lecture on this subject manifests considerable erudition: but, as it is not capable of brief analysis, we shall merely observe that his remarks relate to the *Sanscrit*, or polished dialect, to the *Prácrĭt*, or provincial dialects, and to the *Mágad'hí* or *Apabhrans'a*, or jargon destitute of regular grammar.

'The *Sanscrĭt*,' he observes, 'is a most polished tongue, which was gradually refined until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra. It is cultivated by learned *Hindus* throughout India, as the language of science and of literature, and as the repository of their law civil and religious. It evidently draws its origin (and some steps of its progress may even now be traced) from a primeval tongue which was gradually refined in various climates, and became *Sanscrĭt* in India; *Pahlaví* in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, *Sancsrĭt* abounds in inflections, which are, however, more anomalous in this, than in the other languages here alluded to; and which are even more so in the obsolete dialect of the *Védas*, than in the polished speech of the classic poets. It has nearly shared the fate of all ancient tongues, and is now become almost a dead language;

guage; but there seems no good reason for doubting that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine that it has been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system by which the grammar of *Sanscrĭt* is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice, but this supposition is gratuitous. In *Sanscrĭt*, as in every other known tongue, grammarians have not invented etymology, but have only contrived rules to teach what was already established by approved practice.

'There is one peculiarity of *Sanscrĭt* compositions which may also have suggested the opinion that it could never be a spoken language. I allude to what might be termed the euphonical orthography of *Sanscrĭt*. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages; this is sometimes effected by a deviation from orthography in the pronunciation of words, sometimes by altering one or more letters to make the spelling correspond with the pronunciation. These rules have been more profoundly investigated by *Hindu* grammarians than by those of any other nation, and they have completed a system of orthography which may be justly termed euphonical. They require all compound terms to be reduced to this standard, and *Sanscrĭt* authors, it may be observed, delight in compounds of inordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word; and good writers generally do so. In common speech this could never have been practised. None but well known compounds would be used by any speaker who wished to be understood, and each word would be distinctly articulated independently of the terms which precede and follow it. Such indeed is the present practice of those who still speak the *Sanscrĭt* language; and they deliver themselves with such fluency as is sufficient to prove that *Sanscrĭt* may have been spoken in former times with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue.'

On the Origin and peculiar Tenets of certain Muhammedan Sects. By H. T. Colebrooke, *Esq.*—The sects whose tenets are here detailed are the *Bóhrahs*, the *Âlí-ilahiyahs*, the *S'adíkiyahs*, and the *Házárces*. Of the dogmas of the second of these sects, we extract a specimen:

'The *Âlí-ilahiyahs* hold, that celestial spirits, which cannot otherwise be known to mankind, have frequently appeared in palpable shapes. GOD himself has been manifested in the human form, but especially in the person of Âli Murteza', whose image, being that of Âlí Ullah, or Âli' GOD, these sectaries deem it lawful to worship. They believe in the metempsychosis; and, like others who maintain that doctrine, abstain from flesh meat. They imagine, that

Âlí

Âlí Multeza', when he quitted this earth returned to the sun which is the same with himself; and hence they call the sun Âlí Ullah. This sect does not admit the authenticity of the *Korán*, as it is now extant: some pretending that it is a forgery of Abubecr's, Ômar's and Ôthma'n's; others condemning it, simply because it was edited by the last mentioned *Khalif*. The members of this sect appear to vary in regard to some points of doctrine; but the leading and universal tenet of this sect is, that, in every age of the world, GOD is manifested in the persons of prophets and of saints; for instance, he was Adam, and afterwards Ahmed and Âlí: and in like manner these sectaries believe in the transmigration of GOD into the persons of the *Imáms*. Some of them affirm, that the manifestation of the divine being, in this age of the world, was Âlí Ullah; and after him his glorious posterity: and they consider Muhammed as a prophet sent by Âlí' Ullah. When GOD, say they, perceived Muhammed's insufficiency, he himself assumed the human form for the purpose of assisting the prophet.'

A Summary Account of the Life and Writings of Avyar, a Tamul female Philosopher. By the Rev. Dr. John.—The seven wise men (*homines*) of the East consist of four females and three males, who are fabulously reported to have descended from the same parents, and whose mother was preserved, like Moses, after having been exposed in a box in the Ganges. *Avyar* was one of these philosophers; who, having, as the tradition relates, been educated by a poet, has exhibited her moral lessons in verse. From some of these lessons of Eastern morality, Europeans might learn wisdom.

Translations are also made of two others of the moral treatises of this female philosopher, and Dr. J. promises to proceed if he receives encouragement.

Account of an hereditary living Deity to whom Devotion is paid by the Bramins of Poona, and its Neighbourhood. By Captain Edward Moor.—The author introduces this account with the cautious declaration that 'he does not pledge himself for the minute veracity of every particular.' As superstition and credulity are nearly allied, where the former prevails, the latter will be in fashion. We cannot give a stronger evidence in support of this truth, than the story before us, of an extraordinary family who are believed to enjoy the distinction of an hereditary incarnation of the divinity from father to son. We are told that

'Moraba Gosseyn was a *Bramin* of *Poona*, who by abstinence, mortification and prayer, merited, above others, the favourable regards of the Almighty Gunputty, the most common name in this country, among the many hundreds of Sree Ganesa, accordingly vouchsafed to appear to him, at *Chinchoor*, in a vision by night; desired him to

to arise, and bathe; and while in the act of ablution to seize, and hold sacred to the godhead, the first tangible substance that his hand encountered. The GOD covenanted that a portion of his Holy Spirit should pervade the person thus favoured, and be continued as far as the seventh generation, to his seed, who were to become successively hereditary guardians of this sacred substance, which proved to be a stone, in which the GOD was to be understood as mystically typified. This type is duly reverenced, is carefully preserved, and hath ever been the constant companion of the sanctified person inheriting with it the divine patrimony.

'This annunciation happened about the year A. D. 1640, and six generations have since passed away.

'It doth not now appear what was the precise extent of the divine energy originally conceded; but it is inferred to have been a limited power of working miracles. Such as healing sickly uncleanlinesses, granting to a certain degree the desires of pious suppliants, and the faculty of foretelling, under some restrictions, the events of futurity.

'These gifts appear, indeed avowedly, to have been enjoyed in a more extensive degree by the first possessors, than by the latter.—The *Bramins* admit that the farther they remove from the favoured man in whom the GOD became incarnate, the greater is the chance of degeneracy; although such degeneracy might not have been inevitable. It is therefore presumable that the early inheritors worked more conspicuous miracles than have of late been manifested.'

We take no notice of the history of the holy inheritance.

On the Religion and Manners of the People of Ceylon. By Mr. Joinville.—From a letter addressed to the Secretary of the Asiatic Society, we learn that this essay was concluded before the arrival of Colonel Symes's Embassy, or the receipt of the account of the Religion and Customs of the inhabitants of *Burmah* by Dr. Buchanan, contained in the sixth volume of these Researches, which we have already noticed. Mr. Joinville treats of the antiquity of the religion of *Boudhou*—Cosmogony—Theogony—Chronology—Kings—Temples—Priests—Marriage—Divorce—Dress—Casts—Deaths—Music—and Abridgment of the History of a chief cast, with a list of books from which the particulars mentioned in the essay are extracted. In Captain Mahony's paper, the etymology of *Bhoodda* is attempted: but Mr. J. here tells us that there is no etymology for the word *Boudhou* (the same as *Bhoodda*) in the antient languages of Ceylon. Mr. J. discusses the question respecting the claim of superior antiquity between the *Brahmins* and the *Boudhists*:

'The *Brahmins* calculate the antiquity of the world beyond what can be conceived by the most extravagant mind; but these calculations are supported by astronomical periods ingeniously combined together. As the world never was created in the opinion of the *Boudhists*, their calculations only relate to the immense number of transmigrations of

BOUDHOU,

BOUDHOU, from the time he first thought of becoming BOUDHOU, till that when he became *Nivani*; and this period they compute at an unit followed by sixty-three *zeros*, being the result of some combinations so intricate, that it may be easily imagined that very few of their wise men understand them. There are traces, however, of the *Brahmin* calculations to be found in those of the *Boudhists* The *Brahmins* and *Boudhists* are equally bigoted and extravagant, with this difference, that in the former religion are found very deep ideas of astronomy, in the latter none: I have till now searched in vain for an instructive work in *Singalese*, relative to the heavenly bodies, and have only found uninteresting speculations on the influence of the stars on the affairs of the world: the *Brahmins* respect fire, the *Boudhists* do not. The former eat of no animal, the latter are restricted only to the not partaking of the flesh of nine, of which the ox is the principal

'I am rather of opinion, upon a comparison of the two religions, that that of BOUDHOU is the more ancient for the following reasons —The religion of BOUDHOU having extended itself in very remote times, through every part of *India*, was in many respects monstrous and unformed. An uncreated world and mortal souls, are ideas to be held only in an infant state of society, and as society advances such ideas must vanish.—A fortiori, they cannot be established, in opposition to a religion already prevailing in a country, the fundamental articles of which are the creation of the world and the immortality of the soul. Ideas in opposition to all religion cannot gain ground, at least cannot make head, when there is already an established faith; whence it is fair to infer, that if *Boudhism* could not have established itself among the *Brahmins*, and if it has been established in their country, that it must be the more ancient of the two.

'In looking into the *Singalese* books, we find several striking resemblances between their astronomical system, and that of the *Brahmins*; for instance, we see the number 432, followed by any number (no matter how great) of zeros, which among the *Indians* is the result of certain combinations in the movement of the heavenly bodies; combinations which agree almost exactly with the calculations founded on NEWTON's system. This same number 432, among the *Boudhists*, is no longer the result of astronomical combinations, but of arithmetical ones, arranged expressly to obtain it. The *Boudhists* have only a mechanical knowledge of it, and generally attach sixty *zeros* to it; whereas the *Brahmins* put but three or four: had the former received it from the latter, they would have either kept it entirely, or changed it entirely, in its mysticonumeric details, so that the number 432 would either have been kept in its original purity, or entirely lost; but if, on the contrary, they transmitted the science to the *Brahmins*, as in the unfortunate wars which they must have suffered in the reformation by the *Brahmins*, they were driven from their country; and their effects, books, observatories and astronomical tables were lost; they could preserve only a loose remembrance of their former science, (for they were obliged to wander a long time before they could unite in a body either on *Ceylon* or *Siam*.) Hence is it not evident that the *Boudhists* were possessed of atronomy before the *Brahmins*,

mins, and as both religion and astronomy are united, is it not probable that the religion of the *Boudhists* is the more ancient?'

We are sorry that our limits will not allow us to make extracts from other parts of this curious essay.

A Chronological Table of the Moghul Emperors, from UMEER TYMOOR *to* ALUMGEER *II., the Father of the present Emperor* SHAH ALUM, *being from A. H.* 736 *to* 1173, *or A. D.* 1335 to 1760. *By* Lewis Ferdinand Smith, *Esq.*—This table contains the names and titles of twenty emperors, with the names of their parents,—the date and place of their birth and coronation,—the place, date, and manner of their demise,—the place of their interment, their age, and the period of their reign.

DAGOBERTI CAROLI DE DALDORFF *Scarabæorum* (*i. e. Insectorum, quæ sub nomine generis superioris Scarabæus militaverunt in* FABRICII *Entomologia Systematica, em. et auct.*) *distributio in genera proxima* (*id est naturalia*) *divisiones, subdivisionesque, instrumentis cibariis, larvarum imaginumque victu et œconomia, aliisque insecti perfecti partibus consultis, No I.*—This classification of *Scarabæi* is given on a half sheet of paper, and does not admit of abridgment.

An Account of a Method for extending a Geographical Survey across the Peninsula of India. By Brigade Major Lambton.—The measurement of bases on Hounslow Heath and Romney Marsh, by General Roy, for the purpose of making a correct topographical survey of England, suggested to Major Lambton the idea of undertaking a similar process on the Table Land of the Mysore Country, near Bangalore, where a degree had never yet been measured. The first division of the present paper contains the principles on which the author conducts his measurements; and the second includes an account of the operations, and of the instruments of which he made use. If the practical part of the operation be carefully and dexterously executed, the survey will prove highly useful in a geographical point of view, and may throw some light on that unascertained point, the figure of the earth: since the author seems theoretically to understand his subject, and some of his instruments were made by the best of our English artists. A table is subjoined, containing the particulars of the measurement, commencing in lat. 12° 54′ 64″, and extending 74.321 miles N. Easterly; making an angle with the meridian, 0° 57′ 7″.

Demonstration of the 12*th Axiom of the first Book of Euclid. By the Rev.* Paul Limrick.—This is an antient subject of difficulty and discussion; and the ablest of modern Geometricians have attempted

attempted either to prove, on new grounds, the propositions relating to parallel lines; or to prove what Euclid assumes as an axiom, and which, not being sufficiently simple and self-evident, it is desirable to reject as an axiom. The present author labours for the last mentioned end; and his fundamental proposition is this;—that, if two equal right lines be drawn, on the same side, perpendicular to a base line, and their upper extremities be joined by a right line, then a right line drawn from any point in the joining line, perpendicular to the base line, is equal to either of the two perpendicular lines. We have looked over the demonstration, and it seems to us exact: but we speak with caution, because we are aware of the probability that, in such a subject, some sophism may lurk unobserved. In the ground of his proof, the author, if we recollect rightly, has been preceded by D'Alembert and Thomas Simpson.

On the Maximum of Mechanic Powers, and the Effects of Machines when in Motion. By Lieutenant William Lambton.—In the very outset of this paper, the author appears to us to have fallen into mistakes. In the case of a line, or of a straight and uniform beam ($=a$) oscillating round a point situated at a distance (x) from the extremity, he finds the distance (d) of the centre of percussion $= \frac{2}{3}\frac{a^2-3ax+3x^2}{a-2x}$, which is a true expression: but he says, if $x=\frac{a}{2}$, that is, if the point of suspension be in the centre of the beam, $d=o$, 'or the centre of percussion coinciding with the centre of the beam, the *power* of oscillation will cease.' Now it seems to us that, in this case, d is infinite, and that oscillation ceases because there is no force to produce motion in the beam.—Again, he inquires the distance of the point of suspension, when the vibrations are the quickest possible: then d, he says, becomes a *maximum*, (a minimum), and the fluxion of its value, viz. $\frac{2}{3}\cdot\frac{a^2-3ax+3x^2}{a-2x}$, $=o$, making x variable. Certainly there results an equation, as $bx^2-bax+a^2=o$, whence $x=\frac{a}{2}\pm\frac{a}{2}\sqrt{\frac{1}{3}}$ which agrees with Mr. L.'s result: but the process of obtaining the result, according to the author, is certainly wrong, since he makes x variable in the Numerator and a in the Denominator. We are *indulgent* in the *extreme*, if we attribute these blunders to the carelessness *of the printer*.

R.W.

[*To be continued.*]

See p. 270.

{ One other paper by Lieut.t Lambton was overlooked in this volume. }

ART.

ART. VI. *The Divina Commedia of Dante Alighieri:* consisting of the *Inferno, Purgatorio,* and *Paradiso.* Translated into English Verse, with Preliminary Essays, Notes, and Illustrations, by the Rev Henry Boyd, A.M. 3 Vols. 8vo. 1 l. 7 s. Boards. Cadell and Davies.

As the father of Italian poetry, and as a bold original genius, Dante has high claims to the respect and gratitude of posterity. At a period in which the literature of Europe had scarcely awakened from its long and degrading lethargy, in which his country was harassed and torn by civil contentions, and in which he himself was involved in proscription, his works procured for him a rank and celebrity that can die only with the language in which they are written. Confiding chiefly in his native powers, and in the resources of an idiom till then esteemed vulgar and unclassical, he produced a poem which is still admired for extent of design, fervour of fancy, energy of description, picturesque imagery, and occasional displays of lofty and pathetic diction. His numerous characters are so many distinct portraits, touched by a masterly hand; and the kind and degree of posthumous retribution, awarded to each, are apportioned with nice discrimination.

Of the faults of Dante, which are likewise great and numerous, not a few may be charitably ascribed to the untutored taste and prejudices of his age; and more are, perhaps, the inseparable concomitants of a vigorous mind, disdaining controul, and soured by persecution. When pedantry passed for learning, and the harmony of versification was little understood, we may expect the frequent occurrence of scholastic allusions and untuneful numbers: but gross violations of probability, unnatural distortions of images, and the blending of antient with modern manners and incidents, ought rather to be placed to the account of a glowing imagination, unsubdued by the calm and salutary admonitions of taste and criticism. Before we can completely relish the beauties and the spirit of the *Divine Comedy*, we should imagine ourselves living in the fourteenth century, cultivate an acquaintance with the principal personages who then flourished in Italy, and mark the circumstances which characterized the mutual and implacable resentments of the Guelf and Ghibelline factions. Even thus prepared, we may still expect to encounter those obscurities which arise from the fluctuations of a spoken language, and from the peculiar situation of a writer who might sometimes be constrained to assume the tone of reserve and circumspection.

While all discerning critics will be disposed to admit that Dante has imbibed much of the dignity and elegance of his favourite

vourite Virgil, they will likewise allow that he has not tamely copied his expressions, nor trenched on that dark and solemn style of painting which especially marks the complexion of the *Inferno* and *Purgatorio*. We may, moreover, remark that, in various instances, the Florentine compresses his thoughts in language too concise and unadorned to bear comparison with the full, smooth, and alluring strains of the Mantuan bard; nay, we had almost said, in diction too homely and naked to merit the name of poetry. At the same time, it will be granted that, after every deduction has been made on account of an unlettered age, provincial passions and prejudices, an unruly imagination, and a borrowed manner, much will remain to please, to interest, and to agitate the mind of an enlightened reader.

In the course of these observations, we have glanced at several circumstances which obviously impose on the translator of Dante peculiar difficulties and hardships. These, however, Mr. Boyd has encountered with such boldness and perseverance, that he has executed an entire English version of the *Commedia* with a degree of success which has surpassed our expectations. The ideas of the original are, on the whole, faithfully rendered; at least, according to the most approved interpretations. The genuine spirit of poetry likewise pervades most of the striking passages; while the kind of measure which has been selected is more adapted to the genius of English versification, than the interminable rhyme of the original, and leaves the translator more at ease to dilate the scanty expressions of his author into perspicuous and flowing diction. In some cases, indeed, we fear that Mr. Boyd has too freely indulged in this licence of accommodation, and has weakened the force of his text by unnecessary expansion; whence languor and dulness have sometimes overtaken us in the perusal of these volumes. A few liberties, which we are not very willing to pardon in the translation of any work of acknowleged celebrity, are openly avowed; such, for example, as *embellishing* the list of names, in the fourth Canto of the *Inferno*, by the *introduction* of extraneous imagery, and *curtailing* a description in the twenty-ninth Canto of the same poem.—Smaller blemishes, if thinly scattered, we should gladly overlook in a performance of such extent and magnitude: but we are sorry to remark that they have too much crowded on our observation. Such grating lines as the following, and others which might be cited, have a very unpleasing effect, in the midst of much smooth and musical versification:

'Then th' ignoble brethren of the sty.'
'Whether the province of the sword or of the gown.'
'With giant wafture bore deep to deep.'

'And open'd the portal which my hopes withstood.'
'That o'er Earth's dim face benighted stole.'

A moderate sprinkling of antiquated phraseology might not only be tolerated, but even recommended as suitable to the venerable aspect of the original. So far, however, from availing himself of such a privilege, Mr. Boyd seems to have preferred new words of his own coining. Thus we have *viperious*, *cerrial*, *suspense* (for *suspended*), &c.; and the ear is hurt by such improper accentuation as *confines* (borders), *sinister*, *orisons*, *dolorous*, *impious*, *infantine*, &c.: while false rhymes are not less frequent, as *shook* and *struck*, *led* and *shade*, *disgrac'd* and *blast*, *fear* and *chair*, *seiz'd* and *amaz'd*, *vale* and *hill*, *cave* and *heave*, *bewails* and *conceals*, &c. In several passages, we have stumbled on incorrect regimens, and the indiscriminate use of the singular and plural numbers of the second personal pronoun.

It is now time to furnish our readers with a few specimens of Mr. Boyd's talents and manner.

The thirteenth stanza of the fourth Canto of the Inferno is highly poetical:

'Soon, glimm'ring on the verge of ancient night,
Afar we spy'd a faint, deceitful light
Vesting the nether world in twilight grey;
There many a spirit fam'd in ancient time,
From many an old and celebrated clime,
The dim Battalia form'd in deep array.'

Stanza II. of the sixth Canto is not less happily rendered:

'The prospect low'rs beneath eternal storms,
Dire vollied hail the hoary scene deforms,
And drifted snows their endless rigour keep;
Dark ruin hurtles thro' the dusky air,
Foul steams arise and fill the troubled *sphere*,
Incessant floating round the awful steep.'

The eighteenth Canto commences thus:

I.

'Here MALEBOLGE spreads, a vale profound,
Eternal battlements the waste surround,
And from afar their gloomy height display:
Across the deep they fling a livid stain,
And mark with fun'ral shade the seats of pain,
Where ten Cimmerian gulphs divide the bay.

II.

'Long lofty mounds dispart her various face,
Huge rocky theatres her skirts embrace,
As stately ramparts round the fortress wind,
And many a bridge continued from the shore

Turn'd

Turn'd their innumerable arches o'er
The foaming flood, and at the centre join'd.'

Of pathetic and beautiful simplicity, we have a fine example in the fourth stanza of the twenty-seventh Canto:

'Sweet is the dialect of ARNO's vale!
Hail, native tongue! congenial spirits, hail!
Still, in the shades below, Remembrance keeps
The mournful image of her ancient joys:
Still on the sadly-pleasing task employs
Her settled thoughts, and o'er the picture weeps.'

As the story of *Uggholino* may be familiar to many of our readers, we transcribe Mr. Boyd's version, without a comment:

I.

'Slowly the sinner left his bloody *meal*,
Then, gazing upwards from the depths of *Hell*,
He smooth'd the clotted hair, and thus reply'd:
"Mortal! thou bid'st me recollect my doom,
An horrid scene! that lives beyond the tomb,
And stops my speech with sorrow's whelming tide.

II.

"And, oh! if aught it grieves the sentenc'd dead,
In other worlds their infamy to spread,
Attend—but first the gushing tear will flow:
I know not whence thou art, nor whose command
Sent thee, a mortal, to the frozen strand,
To view the wonders of the world below.

III.

"Thou speak'st the TUSCAN tongue! then, Mortal, hear
A story, yet unknown to human ear!
The sad detail of UGGHOLINO's fate:
Here the curs'd Prelate, by whose arts I fell,
Still feeds my vengeance in the depths of Hell,
The joint betrayer of my parent state.

IV.

"Haply thy young remembrance yet may trace
The deadly rancour of SISMONDI's race,
And how this Prelate fann'd the gen'ral flame:
The man who first my confidence abus'd;
Yes, Traitor, thou! 'twas thou thy friend accus'd,
Led him astray, and then divulg'd his shame.

V.

"But to myself, and to the Fiends alone,
The consummation of my woes are known.
How terrible and long I felt my fate!
When in the doleful tow'r of famine pent,

For treason built, a gloomy tenement,
With my four guiltless sons I drooping sat.

VI.

" The first sad night I past, unknown to sleep,
The circling hours beheld me wake and weep;
'Till thro' an op'ning of my gloomy goal,
When now the flaming couriers of the night
On day's fair confines quench'd their waning light,
With pale and ominous dawn the morning stole.

VII.

" That moment first beheld my eyelids close,
A short, sad respite to my ling'ring woes;
But dire, prophetic dreams the curtain drew,
And shew'd my doom at large! Methought I stood
And saw a Wolf along the plain pursu'd,
While this infernal Priest the bugle blew.

VIII.

" Thence, with her whelps she sought the Julian steep,
But LANFRANC seem'd the woody pass to keep;
SIMONDI's Chiefs, and those of GUALAND's name,
Their fleet and famish'd pack of blood hounds join'd.
Which clos'd the trembling prey before, behind;
Fasten'd at once, and tore the savage game.

IX.

" Ere smiling Morn had purpl'd o'er the sky
I woke, and heard my children faintly cry,
And all demanding food, tho' still asleep:
Thy heart is marble, if a father's woe
It feels not now! what bids your sorrows flow,
If for such dire distress you fail to weep?

X.

" They woke at last, and now the time drew nigh
That brought their morning meal—a scant supply!
A sad presage in ev'ry bosom grew,
As they recall d their dreams. Just then, below,
A hand relentless lock'd the den of woe;
And on my sons a fearful glance I threw.

XI.

" No word from me was heard, or plaintive groan,
Methought I felt my heart congeal to stone:
They wept. At last, my sweet ANSELMO cry'd,
" What ails my Father! what a piteous look
You cast around!" My heart with horror shook,
Yet nought to their sad questions I reply'd.

XII.

" Thus pass'd the cheerless day and ling'ring night;
At last the second morn's ascending light

Sent

Sent thro' the doleful gloom a dubious ray:
Reflected on each face, it seem'd to shew
The marks of my despair, in frantic woe
From my bare arms my flesh I tore away.

XIII.

"At once they call with agonizing cries:
"Let us supply your want—but spare our eyes;
Less anguish will we feel the means to give
Of life, than such a sight again to view!
Those members you bestow'd, reclaim your due!
And let our limbs afford the means to live!"

XIV.

"Unwilling thus to aggravate their woes,
Gloomy and calm, attendant on the close
Of all our pangs, I sate, revolving slow;
Two days succeed—the fourth pale morning broke,
"O Father help! I feel the deadly stroke!"
My GADDO cry'd, and sunk beneath the blow!

XV.

"Another, and another morn beheld
Three yet remain. At length, by Fate compell'd,
On the cold pavement one by one expir'd;
Groveling amongst the dead, of sight depriv'd,
Two ling'ring days of torture I surviv'd,
And tardy fate with supplication tir'd.

XVI.

"O'er each lov'd face my hands spontaneous stray'd,
And oft' I call'd each dear departed shade:
Assail'd by wasting want, with grief combin'd,
Gaunt famine long had try'd its pow'rs in vain;
But mortal grief at last reliev'd my pain,
And with cold hand the vital thread untwin'd."

XVII.

"He ended stern, and to his dire *repast*
Turn'd with malignant look, and furious *haste*,
Like a staunch blood-hound to his savage game.
—Ye tow'rs of Pisa! may GORGONA's strand,
With lofty mounds the coming flood withstand,
And send it foaming down to whelm thy shame.

XVIII.

"If HUGOLINE his native realm betray'd,
The sons were guiltless, tho' the father stray'd;
My vengeance due thy giant crimes arrest:
Rival of Thebes! BRIGATA's tender age,
And HUGO's tears, thy malice might assuage,
If e'er compassion warm'd a PISAN's breast!"

If the *Purgatorio* and *Paradiso* do not equally abound in passages which we could wish to select, we mean not to insi-

nuate that the translator, in his progress, has relaxed either in zeal or in skill, but that these portions of the original work afford less scope for striking imagery. We shall, therefore, be contented to cull, at random, a short sample from each:

V.

" Son of the Song," I cried, " what glorious stream
Of light salutes me, with oppressive beam?
Nearer it seems to come!" The Bard reply'd:
" Be not afraid! refin'd by habit, soon
Your eagle eye shall meet Empyreal Noon;
Nor from the radiant image turn aside.

VI.

" You see an Envoy from the fields of light;
Soon shall you kindle at the glorious sight,
Whene'er the sons of Ether cross your view;
When habitude your nature shall sublime,
To the dread pageants of the heavenly clime,
And open inlets to perceptions new."

VII.

' Onward, by heav'nly instinct mov'd, we press'd,
When, in the cheerful accents of the bless'd,
The angel cry'd: " The pass you soon shall find,
More gently sloping than the former scale."—
With flying steps we pass'd the rocky pale,
And leave pale Envy's darksome bounds behind.

VIII.

' Soon a sweet symphony was heard *beneath*,
And these soft accents rose on magic *breath*:
" *O happy ye, whom pity warms below!*"—
" *Rejoice thou heavenly Militant! rejoice!*"
Responsive echo'd thro' the bending skies,
And round the verge the gentle accents flow.'

XXVIII.

" Like three fair stars, that gild the face of Night,
RICCARDO, BEDE, and ISIDORE unite:
The first a giant Spirit, far above
The pitch of common men: The next, behold,
Is he who burn'd to join EMMANUEL's Fold,
And deem'd the stroke of Death a wound of Love.

XXIX.

" SIGGIERO next is seen, for depth of thought
Renown'd: the reas'ning art he nobly taught
To Gallia's youth, on fam'd Sequana's shore;
He gave his treasures to a thankless Age,
The world repaid with deep malignant rage
The mighty Master of ZENONIAN lore."

' He

XXX.

'He ceas'd, like solemn chimes at noon of Night,
That call the Spouse of God her faith to plight,
And love for love with fervent heart return;
When sound to sound responsive vibrates clear,
And falls so sweetly on the Vestal's ear,
She feels her heart with holy ardour burn.

XXXI.

'Thus seem'd the holy Jubilee to move,
While, from the circling Train the Song of Love,
In many a sweet division, rung around
Ineffable, beyond created skill;
Save, where the fount of Inspiration still
Gives mental vigour for the theme profound.'

We should now advert to the portions of prose with which these volumes are so liberally indued.

To the *Inferno*, is prefixed a comparative view of that poem with some others, relative to the original principles in human nature on which they are founded, or to which they appeal. This is a laboured, but heavy and wire-drawn essay; in which common-place ethical remark fairly obtains the ascendancy over appropriate criticism, and in which Dante is virtually preferred to Homer. Towards the conclusion, however, the Rev. author, as if sensible that he had said too much, disclaims all intention of exalting the Florentine to the pinnacle of Parnassus. 'HOMER and VIRGIL,' says he, 'have all the advantages of nature and art; they may easily allow to Dante that single one of appealing to Sentiments and Principles more general and more permanent than their poems refer to.'

The next of the preliminary dissertations is intitled, 'Historical Essay of the State of Affairs in the 13th and 14th Centuries, with respect to the History of Florence; with a view of their influence on the succeeding ages.' Some of the principal facts relative to the Guelf and Ghibelline parties are here well detailed: but the reflections deduced from them are of too general a description; and, we are sorry to add, they may afford a specious apology for intolerance and persecution.

The life of Dante is a subject more intimately connected with Mr. Boyd's publication. As it is well known that Boccaccio, Villani, Manetti, Filelfo, Polentone, and other writers of the fourteenth and fifteenth centuries, exercised their pens on this subject, we are rather surprized that Mr. Boyd should have confined his researches chiefly to the meagre narrative of Leonardo Bruni. He has, indeed, enriched his biographical sketch by several particulars taken from the notes to Hayley's Essay on Epic Poetry:—but, besides the sources to which we have

alluded, he might have consulted Benvenuti's Memoirs, and Tiraboschi's History of Italian Poetry, with considerable advantage.

From the present imperfect narrative, we collect that Dante was born in 1265, of one of the first families in Florence, and that his love of the Muses and of his celebrated Beatrice commenced in his *ninth* year. The death of his mistress, who was the daughter of *Folco Portinari*, a noble citizen of Florence, is said to have plunged him into profound melancholy. His friends advised him to marry. He followed their counsel, and was united to a fretful, discontented lady, from whom he separated with violent expressions of dislike, after she had borne him several children. About this period, he seems to have indulged in a profligate course of life; from which he was rescued by the prayers of his Beatrice, now a saint, who prevailed on the spirit of Virgil to attend him through the infernal regions. In 1300, he was elected Prior of Florence, the first executive office in the republic. In consequence of his partiality to the White Faction, he was afterward declared an outlaw, while he was at Rome, soliciting the interference of the Pope to effect an amicable union of the parties. The illustrious *Cane de la Scala*, Prince of Verona, first patronized him in his misfortunes. The poet, however, dissatisfied with what he conceived to be humiliating treatment, took leave of the princely mansion, and sought refuge in France. According to Boccaccio, he disputed in the theological schools of Paris with great reputation.—After the death of the Emperor Henry, Count of Luxemburg, whose interests he had espoused, the poet is supposed to have rambled in Italy, till he was received at Ravenna by Guido of Polenta; a nobleman who treated him with marked kindness and distinction, and who extended his munificence even to his ashes.

'Eloquence was one of the many talents which Dante possessed in an eminent degree; on this account he is said to have been employed in fourteen different embassies during the course of his life, and to have succeeded in most of them.

'His patron GUIDO had occasion to try his abilities in a service of this nature, and dispatched him as his ambassador, to negociate a peace with the *Venetians;* who were preparing for hostilities against *Ravenna*, MANETTI asserts that he was unable to procure a public audience at *Venice*, and returned to *Ravenna* by land, from his apprehension of the *Venetian* fleet. But the fatigue of his journey, and the mortification of having failed in his attempt to preserve his generous patron from the impending danger, threw him into a fever, which terminated in death. On the 14th of September, 1321, he died, however, in the palace of his friend; and the affectionate GUIDO paid the most tender regard to his memory.'

Dante

Dante was a man of middle stature, remarked for his solemn gait, olive complexion, long visage, aquiline nose, and thick and shaggy hair. He was uncommonly temperate at table; and to profound learning he united polished manners, and a love of military renown.

'The Republic of Florence, in the year 1373, assigned a public stipend to a person appointed to read lectures on the Poem of DANTE. BOCCACCIO was the first person engaged in this office, but his death happening two years after his appointment, his comment extended only to the first seventeen Cantos of the INFERNO. Another very terrible instance of their veneration for their native bard is told by the author of the *Mémoires de Pétrarque*. *Ceno de Ascoli*, a celebrated physician and astrologer, had the boldness to write parodies on the poem of DANTE. This drew on him the animadversion of the Inquisition. CHARLES, Duke of *Calabria*, thought to protect him, but in vain. The bishop of *Aversa*, his chancellor, a *Cordelier*, declared that it was highly impious to entertain a sorcerer as a physician. There was no business done then without consulting an astrologer, yet CHARLES was obliged to resign him to the secular arm. He was accordingly burnt at *Florence*, about three years after the death of the Poet whom he had maligned.'

The justice of the translator's introductory remarks to the *Inferno* will be readily acknowleged:

'Even before his misfortunes, the Poet was remarkable for a gloomy and contemplative turn of mind; and the ideas of abstraction from mortal cares, which he had learned from his mistress, combating with his ambition, must have occasioned strong convulsions in a mind like his, ardent and active, but seasoned with school divinity and Platonic notions. We are not then to consider this work as merely an acrimonious satire, composed in the bitterness of exile; on the contrary, as part of it was written *before* the commencement of his misfortunes, while he was yet in prosperity and affluence, it appears the vigorous effervescence of a serious and reflecting mind, deeply tinctured indeed with enthusiasm, but versed in all the learning of the times.—The mode of conveying the creations of fancy, and the precepts of morality, in a *vision*, or *dream*, was already familiar from the works of the Provençal Poets, or Troubadours; a mode which continued to the end of the sixteenth century, and seems peculiarly adapted to convey the most vigorous efforts of the imagination.'

To the first volume, is annexed a summary view of the Platonic doctrine relative to a future state, as exhibited in Dr. Scott's Christian Life. The *comfortable* result is 'that, if it be well founded, it precludes all those idle declamations on the absurdity of lasting punishments for temporal crimes, as it appears from this representation, that the punishment arises in a great degree from the acquired habit, which must last at least as long as the existence of the criminal.'

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The object of the preliminary essay on the *Purgatorio* is to prove that this part of the poem is an allegorical representation of the means used by Providence to purify the mind by a variety of trials. It was certainly none of the least of the trials to which our patience has been subjected, to peruse this discursive illustration of a novel and untenable literary hypothesis. The essay, which is duly impregnated with ethical and theological disquisition concerning the nature and sanctions of virtue, and the evidence in favour of posthumous retribution, extends to fifty-five pages, and yet is only an *abridgment* of a larger work, destined to appear in a separate form.

As if a prose introduction were indispensable to each division of the *Commedia*, the *Paradiso* is prefaced by a view of the doctrine of seeing all things in God, and a translation of the speech attributed to Socrates, on the means of acquiring the love of God, because similar sentiments appear to have been entertained by Dante.

The explanatory notes are, for the most part, satisfactory: but sometimes they are incumbered with heavy and superfluous illustration. A careful inspection of Zatta's edition would have furnished a more complete series of useful annotations.

The concluding pages of the third volume bristle with errata. Besides misprintings, we have observed various slips in the prose compositions, which want of room prevents us from enumerating. We cannot, however, refrain from quoting the following clumsy and dreary period; which, in an age when *smart* writing is so much in vogue, will doubtless be regarded as a literary curiosity:

'The character of the latter Hero and CORIOLANUS, are very similar; yet, I believe, every *Englishman* is more warmly interested for a PERCY, than any old *Roman*; nay, of two beggars, one *whereof* craves our charity in the accent of a distant province, his tones are so discordant to the *recitative*, to which our ears are accustomed, that it checks the genial current of our charity, and we relieve him more from principle than inclination; the other, whose supplications are uttered in a voice more in unison with the vocal harmony which has been long familiar to us, has a much better chance of interesting our feelings at once; such is the different success of two Poets, one of *which represents* antient, the other, modern manners; the modes of life, and even the opinions which we meet with in DANTE, are all, if not familiar to us, at least allied to our own by a very near affinity; our manners of life and opinions are drawn from the same source, most of his characters profess the same faith with us, and exhibit nearly the same manners; hence we feel for them the more strongly.'

We really regret that a writer, who has produced a highly respectable translation of the *Divine Comedy* of Dante, should pay so little attention to the ordinary rules of composition.

ART.

ART. VII. *The Official Defence of General Moreau*, before the Tribunal at Paris; wherein that General's Innocence is most fully established. Translated from the original French which has been suppressed in France. 8vo. pp. 119. 3s. Longman & Co. 1804.

THERE are people in this country who openly avow the chagrin which they felt, on finding that General Moreau, who had fought the battles of the Revolution, and whose achievements had diffused around it a lustre which had made even its horrors be in a degree forgotten, did not come forwards as the cordial, the ready, the precipitate partisan of a cause which he regarded as hopeless; which he more than any other man had contributed to render desperate; and in opposing which he had earned his glory and his fortune. Ignorance alone could have lent an ear to such a tale; and it argued extreme inconsiderateness to attach to it the least belief, without evidence the most incontrovertible. We are here informed 'that an unprincipled Frenchman, a man of no abilities, occasioned brilliant prospects to be indulged in by our countrymen, of the restoration of the House of Bourbon by General Moreau:' but by whom were they indulged? Did that celebrated statesman who during his visit to Paris was, we understand, often in company with the Ex-General,—did he countenance the rumour? Some great persons, whose adherents so absurdly and illiberally censured that honorable Gentleman's excursion, would have escaped serious mistakes and proportionate disgrace, had they taken steps to procure the information of which he was in possession.

It is here stated, and the story is probable, that Sieyes offered the supreme power first to Moreau, but that the General owned himself to be unequal to it, and pointed out Bonaparte as the most fit person to take the lead in the change which he agreed had become necessary. It does appear that Moreau not only acquiesced in the proceedings of the 18th Brumaire, but that he bore a very active part in them; and it is to be supposed that he soon participated in the prevalent feeling of aversion to the tyranny and frantic ambition of the Consul: but it does not thence follow that he should rashly adopt a cause for which he never appears to have had any predilection, and of which he had been the fatal adversary. If the honor of our diplomacy be safe, its penetration and sagacity are rendered questionable by the mystery which still covers the impeached transactions, and by the scanty notice which has been taken of the accusations preferred against it. The translator of this tract, wishing to screen our public men, maintains that, though many of the emigrants possess the highest honor, there are among them individuals of the most dangerous sort, who are careless of the injuries

injuries which they inflict on august functionaries, provided that they can advance the objects to which they are devoted. This is no new situation to these characters, but is rather that to which they have been at all times exposed; and if no better apology can be devised for them, the silence of which they have set the example had best be observed.

As the act of accusation, and the evidence for the government, are not here presented to view, the reader is not able to form a satisfactory judgment on the case. The innocence of the brave commander is no longer called in question; and perhaps it is scarcely less doubted that he was disaffected to the consular *regime:* but what expressions of this kind he suffered to escape him, or what are the indiscretions into which he has been betrayed, cannot be clearly collected from an *ex parte* document. It is, nevertheless, a curiosity, as it makes us acquainted with the style of administering justice in modern France. This defence is signed by counsel, but it wears the appearance of one which was dictated by the client himself; not because it exhibits the victor and the hero, but because it wants those oratorical embellishments and those professional artifices which advocates, if left to themselves, would not have failed to have introduced. We do not here recognize the consummate warrior, and the triumphant General; for the production displays scarcely a trait of energy or dignity. The accused rests his defence on his being a friend of France, and a good subject of its present government.—If it were not matter of surprize to us that the Ex-General did not declare himself a royalist, we own that we were disappointed not to find him assuming a higher tone, and protesting not merely against the violation of justice and the infringement of liberty in his own person, but *generally* against the usurpation, tyranny, and oppression of the existing authority. Something more than mere exculpation was expected, but nothing beyond that has been attempted.

The Ex-General professes to have no relish for the toils and cares of civil government; his mind is only to be roused by the tumult of war; and he can enjoy nothing intermediate with respect to the agitations of a campaign or the calm of private life. He allows that he did think himself unfit for and unequal to the task of directing the councils of France; and he desires that this confession may not be regarded as proceeding from affectation or false modesty, since there is, he tells us, a place assigned to him in the order of things which he deems himself not unworthy to fill,—the field of battle in the day of danger, when the chief of the state shall deign to call him forth. Every other has staggered his courage. The weight of business has always terrified him. Drawn by an irresistible propensity to the

ease of domestic life, he thought that, after having paid his debt to his country, he might sacrifice the rest of his days to personal enjoyment. To prove his innocence, he refers to the uniform moderation of his conduct, his ready obedience to the Directory, and his willing acceptance of an inferior command in Italy under Scherer and Joubert: the latter of whom is said to have shed tears on seeing the admirable order that had been established by General Moreau previously to his arrival, and the noble and modest simplicity with which he resigned to him the chief command. Joubert could not help giving him public marks of veneration and regard. He assisted, at the invitation of that successor, without any command, and merely as an *amateur*, (as he jocularly said) at the battle of Novi, where Joubert fell; and where Moreau fought as a common soldier, had three horses killed under him, and performed prodigies of valour in retarding a defeat which he had predicted. He appeals for his exculpation to the services which he has rendered to the state: but he thus appeals to acts which, in the mind of his jealous foe, constitute his unpardonable crime.

One of the offences laid to Moreau's charge was that he had long concealed the treason of Pichegru. To this charge he replies that he had been the friend of that General; that, when the discovery was made by him, the traitorous design had been abandoned; that it was out of the power of Pichegru to renew it; and that he saw no one possible advantage which could arise from making it public. He concludes by saying: 'It is possible that I was in some degree blameable towards the Directory; but I think I have made ample amends by gaining since thirty battles, and saving two great armies.'

The next charge is that of being reconciled with Pichegru, and entering into a treasonable connection with him.—Moreau admits that an explanation took place between him and that General: that the overture was made to him by persons pretending to be in the confidence of Pichegru, but who really were not; and that these men, by sounding each, and communicating to them severally the sentiments of the other, effected a mutual good understanding without any correspondence actually occurring between the parties. Any thing beyond an amicable explanation, in regard to personal matters, is here denied.

Moreau is also accused of having promised to re-instate the Princes; and the proofs alleged in support of this imputation are the rumours which were circulated in London! We do not deem it necessary to state how a charge thus grounded is answered by the prisoner. Lajolais, an Ex-General, who had been implicated in Pichegru's correspondence, asserted that

Moreau

Moreau had expressed a desire to have an interview with Pichegru: but when again questioned on the same subject, he stated that, being an Alsacian, he did not correctly understand the French language, and that Moreau might only mean that he should be glad to see Pichegru allowed to return to France.

In reply to the accusation of having interviews with Pichegru, Moreau urges that he was surprized into them; and he observes that, Pichegru being dead, there is no one to give evidence of what transpired in the course of them. It appears that Pichegru, relying on the kind nature of an old friend, forced himself twice into Moreau's company; that at the first visit he only spoke of his erasure from the list of emigrants; and that at the second he only threw out hints with regard to the Bourbons, which he did not pursue, on finding that Moreau's sentiments were adverse to his views.

The last charge is that Moreau did not acquaint government with the conspiracy. This, he says, was impossible while he was himself ignorant of its existence. One of the witnesses, named Roland, has accused Moreau of intimating a wish that, in case the Consul and the Governor of Paris disappeared, Pichegru should assist him in getting the dictatorship for himself. It is shewn that the government used arts and threats to extort this testimony; and it is farther obse ved that this is a most improbable story, when it is not denied that the connection of Moreau with his old friend is such as has been already stated. It is also added that the witness, when he gave his evidence in public, said, he did not understand Moreau to mean by *the Consul and the Governor of Paris disappearing*, their being put to death, but the occurrence of that event in a natural way. Here the Ex-General relies on the improbability of the charge, and on the foul methods by which it was procured; and he directly imputes to the accuser the guilt of wilful falsehood.—The whole business has very much the appearance of being a contrivance of the government, designed, by the arts of its emissaries, to connect General Moreau with those whom it had discovered to be engaged in traitorous proceedings.

We confess that the solemn assurances of this General weigh heavier than the oaths of his accusers; more especially when these are in unison with his natural temper, and the whole tenor of his conduct: while the charges of his enemies ascribe to him predilections which are known never to have existed, schemes inconsistent with his habits and views, and proceedings which argue a degree of folly and temerity that are incompatible with his character.

The General gives in substance this brief history of his life since the peace. He returned to his family. His enemies set themselves

themselves at work to give the Consul a bad impression of him; and his good-will having become extinct, Moreau made some vain efforts to regain it. He then retired with his family, and broke off all those brilliant connections which are not suited to a private life. He no longer kept up an intercourse with any public men, nor yet with his old companions. He even in some degree suppressed his attachment and his remembrances, not, certainly, because he was insensible to them, but that he might furnish no ground for uneasiness. A few friends, almost all private men like himself, composed the circle of his acquaintance; and the pleasures of a country life, of the chace, and of the theatre, but above all those of his own family, formed his amusement and his occupation.

In this transaction, we discern the arts of a crafty, jealous, insidious tyrant, directed to crush a rival who eclipsed his glory; who, merely because he exists, exposes that despot's power to hazard; and whose mild and unassuming worth reproach the crimes into which the ruler's boundless ambition has hurried him.

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ART. VIII. *The Life of Geoffrey Chaucer.* By William Godwin.

[*Article concluded from p.* 130.]

As in the former part of this work, so in the second we are delighted with some parts, and pleased with many, but uniformly disgusted wherever the immediate subject of the narrative is introduced. After all the display that occurs in these pages, we meet with no addition to our information respecting Chaucer: but we are supplied with endless suppositions which manifest a portion of ingenuity, with scarcely a tittle of probability.—The volume opens with an account of Chaucer's translation of the *Roman de la Rose.* It is always with pleasure that we attend Mr. Godwin in this division of his undertaking. He details at large the history of this poem; enters fully into its merits, which he appreciates with his usual ability and discrimination; and with his criticism he has interweaved a very neat and luminous account of the rise and early progress of the two great Mendicant Orders. Mr. G. takes notice of the imitation of one of the episodes in this poem by Regnier; and his sketches of the character of this poet, and of his more successful rival Malherbe, will prove interesting to most readers.

The project confidently fathered on Chaucer in the following passage, we are persuaded, never once entered his mind. It militates against probability, and is contradicted by facts.

Had the bard found the French idiom as current as it is here supposed to have been, he would have written in it; for the idea of being the saviour of a language was a sort of knight-errantry which did not belong to the age of our old poet. The original being in the hands of the higher classes, and it being much sought by the middle ranks, Chaucer undertook to translate it for the accommodation of the latter:

'The translation of the Romance of the Rose was of the utmost importance to Chaucer's grand project, of effecting a complete coalition and incorporation of the language of his native country and the language of poetry. The Romance of the Rose was the great modern poem, which had made its appearance at so early a period. Its popularity was high, and its merit as yet undisputed. It was written in the language, which, even to this time, was the language of the court of London. Unless it were transfused into our native tongue, every lover of poetical sentiment and poetical fiction might be expected to learn French that he might read it; and, having first savoured the choicest beauties of poetry in that language, it would be difficult, if not impossible, to effect a divorce between two things which had been so early and so strongly associated in his mind. We may therefore picture to ourselves Chaucer as entering upon this task, with a concentered mind, "long meditating and beginning late," and having anxiously watched for a period of leisure accommodated to so large an undertaking. It must probably have occupied a space of two or three years at least; and Chaucer must be supposed to have regarded the completion of it as a principal epoch in the youthful engagements of his life. When he had finished it, he no doubt congratulated himself as having effected one principal step toward making the native language of England the genuine and familiar vehicle of poetical fancies, and of rich and many-coloured fiction to the ears of his countrymen.'

About this time, Chaucer received a pension of twenty marks *per annum*. Mr. Godwin finds that this sum was adequate in amount to half the salary of a puisne judge at that period; and he concludes that in effect it was equal to 240*l.* at the present time.—He places the marriage of Chaucer at a late period of life, and traces a resemblance in this respect between him and Spenser.

The singular representation made by Parliament to Edward III., on the subject of the clergy holding places in the State and at Court, is supposed by Mr. G. to be only a gentle method of dismissing great persons from their public situations. This imagined delicacy did not characterize that age, and the conjecture therefore gives it too much credit for refinement. We do not deny that the measure originated from the Crown: but, if we make this admission, it is not because we concede that the Parliament was so powerless at this time as is intimated by Mr. Godwin.

Nothing

Nothing can be more dubious than the matter of Chaucer's visiting the patriarch of Italian literature at Padua. Amid, however, much ill-placed sarcasm and unsupported conjecture, we here discover considerations intermixed which render the interview somewhat probable: yet because it may be probable, and only probable, are we confidently to state that it did actually take place? Is an estimable and learned critic, because he doubts this fact, to be held up to ridicule and contempt, as having an appetite for the *fascinating charms* of a barren page and a meagre collection of dates? There is a propriety which is attractive even in these characteristics, when a person of learning and indefatigable research confesses that such are the results of all his investigations. Had, indeed, the respectable antiquary in question lent himself to supply what incurious antiquity and the ravages of time have denied us, the fictions would have been more in the spirit of the age to which they might claim to have appertained, than those which Mr. Godwin has chosen to weave. Never were we more disgusted than by such attempts to restore lost history by guesses and inferences. Davila, knowing the facts which occurred in the civil wars of France, was able to divine the counsels and deliberations which had led to them: but Mr. Godwin divines the facts as well as the counsels.—Fortunately, we again quit these topics in order to consider another poem of the antient bard, intitled the House of Fame, of which Mr. G. gives the subjoined account:

'The House of Fame is a Dream; a species of composition which continually presents itself to our observation, among the productions of the thirteenth and following centuries. It is full of imagination; a beauty congenial to, and not to be dispensed with in, a performance of this class. It abounds in passages of a philosophical cast, as might well be expected from a mind like Chaucer's, in the full maturity of its faculties. And it is intersperted, like the poem of William de Lorris and John de Meun, with traits of human nature and strokes of humour, excellencies not most obviously to be looked for in a composition the subject of which is supernatural.'

Mr. G. assents to Warton's supposition that this poem is a translation of some more antient production which has not reached us: but we are at a loss to discover his reasons for denying it to be that of a Provençal poet. We cannot by any means admit the idea that Chaucer was unacquainted with that dialect. The conjectures, which follow the close of Mr. G.'s account of this poem, are not improbable; nor are his reflections deficient in justness:

'It seems indeed that it may safely be pronounced of this poem, that it has much in it of Chaucer. Till the original from which he

borrowed the idea shall be discovered, it will be impossible to determine how much of the invention existed before, and how much was the growth of the mind of Chaucer. Perhaps he did in this case much as Shakespear has done, when, upon the tragedies of a Lear and a King John, vapid and spiritless in the extreme, which he found already written, he *erected* those noble *flights* of genius, which render his plays so called, each in its respective degree, the wonders of the world. The rock of ice upon which the castle is built, the philosophy of sound, the two trumpets of Æolus, the whirling motion of the House of Tydinges, and many other parts of the poem, are in the finest style of allegorical delineation. We may add, they are precisely in the style of Chaucer. They have that fresh and wholesome hue, and that muscular and elastic character, which are peculiarly the inheritance of great minds. No elaborateness, no artifice, no affectation. It is the signature of Chaucer's imagination, that he dwells in generals, and by a single happy trait sets fire to his reader's fancy, and conjures up in him the feeling and state of mind which would have been produced, had the reader been present to the objects of which his author treats. Spenser on the other hand, whom among the ancient ornaments of our country we cannot help always recollecting as the great counterpart of Chaucer, deals in minute and microscopic painting, and so finishes his representations, that the reader has nothing further to require, at the same time that he rather sees the object, than feels the emotion which the object should produce. It would be a great mistake, to suppose that there is more of imagination in this, than in the grander and more audacious strokes of our elder poet.

'Pope's performance entitled the Temple of Fame, in spite of his affected intimation to his readers, that, though "the design is in a manner entirely altered, and the descriptions and most of the particular thoughts his own, yet he could not suffer it to be printed without acknowledging his obligation to Chaucer," may afford, to a person unfamiliarised with the phraseology of the elder poet, a tolerably exact idea of the third book of the House of Fame, though stripped of much of the wild and impressive boldness of our venerable bard.'

Though Mr. Godwin has in the former volume exercised his ingenuity on what may be called the philosophy of the doctrines, rites, and usages of the Latin church, and has ascribed to them the happiest and most beneficial tendencies, he hails the assaults made on it by Wicliffe, and appears to be a warm admirer of the reformer. The proceedings of the *Good* Parliament, however, have the misfortune to incur, in no slight degree, the displeasure of Mr. Godwin. If the hero of Cressy could in old age so far forget himself as to suffer a mistress to interfere in affairs of state, to controul the administration of justice, and to eclipse the rank and virtue of the kingdom on great public occasions, we may regret the effects of dotage: but we do not feel our bosoms swell with the indignation which impels the pen of the *courtly* author. To put a stop to this public scandal well became the great council of the nation, and the harsh

manner of doing it is to be laid to the charge of the age. Had the Parliament been as gallant as Mr. Godwin seems to wish, we might still, like other kingdoms, have bowed to the yoke of Mistresses and Parasites.

Making the best possible use of the spectacles with which we are furnished by Mr. Godwin, we cannot discern, in the *Complaint of the Black Knight*, the political matters which he supposes are there allegorized.

Whether Chaucer was endowed with the political sagacity with which he is here complimented, we have no means of ascertaining: but, as the representations are ingenious, whether applicable to him or not, we are induced to add the passage which contains them to others which we have quoted, or may yet quote, and which exhibit reflections not less just than bold, and that are as happily expressed as they are strongly conceived.

'He was no careless and indifferent spectator of what was acting on the great theatre of public affairs. If John of Gaunt had not foreseen the tumults of this period, we may well believe that Chaucer foresaw them. Not exactly in time and place; for that is not the province of human sagacity. But he saw the posture of society; he saw what was passing in the minds of men; he heard the low, indistinct, murmuring, pent up sound, that preceded this memorable crash of the elements of the moral world. He perceived the oppressed and fettered multitude shaking their chains, and noted their quick, impatient pants after freedom, and happiness. Like every good man, and every true lover of his species, it is reasonable to suppose that he sympathised in their cause, and wished success to their aims, till he saw them conducting themselves in such a manner, as was no less destructive to themselves than calamitous to their lords, and as led to the introduction of universal ignorance and barbarism. We shall presently see how strenuously he exerted himself two years after for the immunities of his fellow citizens of the metropolis.

'The insurrection of this period is in another way connected with the life of Chaucer. The causes which produced the excesses of Wat Tyler and his associates were the causes to which Chaucer owed his being as a poet. At no earlier period was it possible that a layman, the son of a trader of the city of London, should have risen to the eminence of being the first literary character of his country. He is not a writer of extravagant romances, but, in a degree little inferior to any man that ever lived, the poet of nature. He paints his fellow beings with a free and an intrepid hand. Even the descriptive parts of his works testify the freedom of his mind. He breathes the pure and soul-stirring element, he catches the glowing colours that variegate the great landscape of the universe, with senses such as never belonged to the man whose body was in chains, and who was bred a slave.

'All nature must be set in motion to make a poet. Every thing within the circumference of political society must concur to ripen his

talents and expand his powers, to feed his reflections with wholesome aliment, and to awaken in him the consciousness of what he is. Nothing can more strongly confirm this theory than the example of Chaucer. When did England first produce a man, since the revival of literature, worthy to be called a poet?—when the enormous and cumbersome mass of the feudal system was more than half crumbled away, when the popular part of our constitution began to rear its head, and man, in a collective sense, learned to look inward upon himself. We should observe however that the state favourable to the creative and original powers of our species is a state of activity, not a state of turbulence and disorder. The reign of the Plantagenets was auspicious to the improvement of intellect; the period of the civil wars which succeeded, almost overthrew all that had previously been gained. The state of society required must be a state where all is cheerful, every thing is in motion, and the humours of the body politic circulate freely; not a state of fever, wild and incoherent fancies, inflammation and death.'

The particulars of Wicliffe's hostilities against the church are stated with considerable ability: but, as might be expected, the whole relation is more in the spirit of philosophy than in that of theology. Every class of readers will find in it much to approve; and we should gladly have made extracts from it, if our limits permitted.

Those who recollect certain doctrines respecting *truth*, which obtained some celebrity not many years ago, will witness with surprize the extraordinary relaxation for which Mr. G. contends in the ensuing comment. He who anathematized a falsehood the most innocent, which had nearly ceased to be such by usage, and which deceived no one, not only excuses the Apostle who foreswears the truths which he preached as the mandates of heaven, but deliberately avers that his perseverance in asserting them is *questionable on the ground of moral rectitude*. A more complete instance of change from one extreme to another, the annals of intellectual caprice do not furnish; the first was indeed innocent, but as much cannot be said of the latter; since this doctrine lays the foundation for the most dangerous laxity of principle. If a former code of the author exhibited all the rigours of a sort of philosophical Jansenism, we fear that, if he were in his present temper to compile one, it would be constructed on the maxims of the disciples of Loyola. They have practised the doctrine which is here recommended, but we do not find that it has forwarded the propagation of the faith. Even the Jesuits have not carried their liberal morality to the extent which is here laid down: but, as some of the adepts of this school do not fall very far short of it, we would refer those who are desirous of information on its tendency and effects to the inimitable *Lettres Provinciales*. The

argument

argument in the present case may be cut very short, by observing that the records, from which the reformers of whom we are speaking drew their instructions, require that the disciples should sacrifice their lives for the truth.

'Hume reproaches these early English reformers, that they "seem not to have been actuated by the spirit of martyrdom." It is curious to observe a man distinguished by his indifference to all religion, and of a temper clearly pacific and unenterprising, joining the vulgar cry on this occasion. What satisfaction ought it to afford to an historian or a reader of history, to find that the man who extorted our admiration during life, at last perished by an ignominious, and tormenting death? But, putting this out of the question, let us enquire into the conduct which it becomes the reformer himself, actuated by a view to the benefit of mankind, to adopt in this alternative. We admire, and justly, the spirit of the persecuted individual who flinches not an atom before his tormentors, and refuses to qualify by a single syllable what he once maintained as important truth; but we may be permitted to question the wisdom and moral rectitude of his conduct. Death, inflicted by those who are accustomed to decree the execution of the most profligate and noxious members of the community, will always, to the general eye, appear ignominious. The man who is thus rudely thrust out from the roll of existence, will long be pursued with invective and evil tongues after he is no more. Why should he submit to this, if he can avoid it? It is well for the poor suffering individual if he can persuade himself that his death will be a source of glory and usefulness. But after all, the serenity with which he submits to tortures is no argument. This has as often been seen in the cause of error as of truth: and it is to be wished, in every point of view, that this mode of persuading bystanders to embrace or reject opinions could be totally proscribed. If he be, which the notion of martyrdom implies, a lover of virtue and of mankind, surely his life, though compelled to silence upon certain topics, will be more beneficial than his death. Plainly and directly speaking, it is only the destruction of persons uncommonly perverse and depraved from which we should expect advantage to mankind. Why should he put himself upon a level with these? I ought not to sign a paper containing sentiments opposite to my own, to obtain a sum of money or an office; but I would as willingly do this at the requisition of a chief justice as of a highwayman, if, while he grasps the paper in one hand, he presents a halter or a pistol with the other. The man who acts thus toward me I regard as a ruffian, and there is no impropriety in temporising to a certain degree with a person of that sort. Nothing ought to be refused by me when death is the alternative of refusal, except that which would so destroy my character and honour as to make the further prolongation of my life a burthen and a curse.

'This which Hume and others have treated as a reproach to the reformers of the fourteenth century, is perhaps an additional proof of the genius of Wicliffe. No humane person can contemplate the fires which were afterward lighted in Smithfield but with inexpressible horror; and, if Wicliffe by his mode of proceeding postponed those ac-

cursed scenes for twenty years, he is in so doing entitled to the thanks of every friend of man. We do not find that the party of the Lollards perished through the sobriety of Wicliffe. We might have found, if Wicliffe had acted otherwise, the persecutions of the fourteenth century more barbarous and sanguinary than those which afterward took place in the sixteenth. Would it not have been possible, if the founders of the Protestant religion had acted with moderation, yielding in a certain degree to the storm, but never sacrificing the smallest particle of inward principle and resolution, that the human mind might have broken its shackles in peace, and that the day of truth might have risen unpreceded by those fierce and dreadful tempests which actually ushered in the morn?'

The testimony of history, and the principles of human nature, shew that this latter expectation is completely visionary.—Immediately following these most exceptionable passages, occurs a page distinguished, in many parts by superior good sense, and the spirit of mild philosophy:

'In religious innovation, as in almost all critical postures of human affairs, there is much of good and much of evil. The literature and the mind of Europe are and long will be deeply indebted to Wicliffe, and to John of Gaunt his patron. They were eminent instruments in removing that night and torpor in which we had so long been involved. But there is a stern and a rugged character in reformation, particularly religious reformation, which we must deplore, while we love the general result. History informs us, and we might easily have concluded that it was so, that Wicliffe and his confederates were copious in their abuse of all preachers who were not of their sect; styling them false brethren, imps of Satan, and warning their followers to give no ear to their doctrines. Sarcasm and invective, stirring up the angry passions of mankind, have almost always been the resources of innovators. We read of an instance in which two of the preachers, being at a loss for wood to boil their provisions, chanced upon a wooden image of St. Catharine; and, chopping it in pieces, jocosely remarked that Providence must have been concerned in sending them so seasonable a supply. They familiarly styled Our Lady of Walsingham (one of the shrines most in honour among the ancient English) the Witch of Walsingham. There is an internal evidence in this phrase, which may well guarantee to us that it was not the invention of their calumniators. But the tendency of such licentious language must have been, to shock the pious and the worthy, and to overturn the principles of the weak and unstable. With the unenlightened and unthinking part of mankind, the whole circle of moral principles is bound together. They are fastened upon them by education, and confirmed by habit. Things sacred in themselves, are not sacred in their eyes from an intrinsic claim, but as connected with time and place, with outward ceremonies and solemn observances. It is only a virtue founded in principle, and nurtured in the genial soil of a well ordered mind, that will survive unhurt, when the prejudices upon which it used to lean for support are no more. We may therefore reasonably conclude that Wicliffe and his partisans did much of

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at least temporary mischief. They disturbed the visions and poetic forms of morality and religion. They offended the pious; they sapped the virtues of the unsteady; and they introduced a general spirit of grossness and illiberal sarcasm. We ought not to wonder that they had many enemies, nor to believe that all who persecuted them were actuated by a despotic temper or by sordid motives.'

Mr. Godwin notices the attempts, first of the Lollards and then of the reformers, to father on our old poet a great many productions favourable to their tenets, which are inconsistent with his notions, and which evidently belong to a later period. It is justly observed that 'Chaucer, though an enemy to the artifices and insincerity of the friars, and perhaps personally the friend of Wicliffe, does not seem ever to have enlisted himself in the party of the Lollards. In the Testament of Love, he expresses his belief in the real presence; and, in the discourse of the Person [Parson], with which the Canterbury Tales are concluded, he declaims with great emphasis for the utility of auricular confession.'

Not the least interesting and valuable part of these volumes is that which gives an account of the poem intitled the *Visions of Pierce Plowman*, the author of which is said to have been Robert Langland, a priest, or a monk. Mr. G. thus states the plan of the work:

'The Visions of Pierce Plowman are divided in the printed editions into twenty Passus or Cantos: in two old and perfect manuscripts in the British Museum, the divisions amount to twenty-three. In number of verses however, calculating from the pages and the number of lines in a page, the printed copies do not greatly differ from the manuscript. The plan of the poem is extremely miscellaneous; several of the cantos having very little connection with each other. The object may be defined to be a satire upon the vices of almost every profession, but particularly upon the corruptions of the clergy, and the absurdities of superstition. The personages of the poem are Mede, Conscience, Simony, Theology, Covetise, Hunger, Sloth, Wit, Study, &c. Separately from the question of poetical merit exhibited in the work, it will be seen from the plan, that it possesses a high value, as comprising a picture of the manners of the fourteenth century through almost every class into which society was divided.

'After a variety of unconnected scenes, the author at length meets with Thought, by whom he is introduced to Wit; and this latter directs him to the habitations of Do-well, Do-better and Do-best,' three persons concerning whom he was making very anxious enquiry. Their dwelling, when explained, appears to be in a castle, made by Kind [or Nature], and composed of the four elements. This castle is the human body. Kind has closed craftily within it a paramour, whom he loves, called *Anima*. Sir Do-well is the guardian of the castle; and Do-better, his daughter, the lady's principal attendant: Do-best is over both, and whatever he bids must be done. The con-

stable of the castle and keeper of the watch, is sir Inwit, assisted by five fair sons, sir See-well, and Say-well, and Hear-well, with sir Work-well, a wighty man of strength, and sir Godfrey Go-well. In this place, the poem is divided in the Cotton and Harleian manuscripts, with the notice, *Explicit Visio Willi de Petro Plouhman*, and, immediately after, *Hic incipit Visio ejusdem Willi de Dowel* [Do-well]. The poem is divided in these copies into the vision of Piers Plouhman in ten Passus, the Vision of Dowel in seven Passus, of Dobet in four Passus, and of Dobest in two Passus, making in all twenty-three. Toward the end of the performance, Antichrist is introduced, whose banner is borne by Pride, and who is welcomed into a monastery with the ringing of bells and a solemn congratulatory procession of all the monks marching out to receive him. This personage at length lays siege to the strong-hold of Conscience, assisted by seven giants, who are the Seven Deadly Sins; and the assault is led by Sloth, who has under him a battalion of more than a thousand priests.'

Chaucer, at this time siding (as it is said) with the Duke of Lancaster, embroiled himself in city affairs, took the part of the popular against the court candidate for the mayoralty, and, proving unsuccessful, was obliged to fly the realm, and seek refuge in Zealand. When he had remained there two years, he returned to England, and was immediately lodged a prisoner in the Tower; where, Mr. Godwin imagines, he continued about three years; and whence he was liberated, as Mr. G. thinks, at the interposition of the Queen, but not without some very unpleasant concessions.

Soon after this period, Chaucer was appointed clerk of the works; which place, the biographer supposes, he did not hold more than twenty months. Tradition describes him as then retiring to Woodstock, where Mr. Godwin employs him on the Canterbury Tales. He then notices the quarrel between Chaucer and his contemporary brother-bard Gower, but states that the cause of it is not known. A pension of twenty (in modern money three hundred and sixty) pounds *per annum* was at this time conferred on our bard.

The author adopts the tale of Chaucer's having resided at Donnington Castle, embellishing it, and adding to it, according to what may not be improperly called the Godwinian manner. In his hands, it grows into a gift from the Duke of Lancaster, ennobling the owner, and rendering him worthy of the high affinity into which the marriage of Catherine Swinford had raised him. The oaks of old Evelyn are also pressed into the cause, and call forth abundance of sentiment, which would be very affecting in a novel.

Mr. Godwin makes his hero behave with becoming moderation, on the elevation of his wife's kinsman to the throne of these realms. According to him, the poet did not suffer his private

private interest to master his feelings for the public welfare; and he contrasts his decorous silence with the sacrifices made by his rival Gower at the shrine of Usurpation. On the accession of Henry IV. he had his pension confirmed to him, besides an addition of forty marks *per annum* It appears that in the same year he took a lease of a house situated in the garden of the chapel of St. Mary at Westminster, where it is supposed his death happened, which took place in the following year.

There seems to be strong probability in favour of the notion that the Speaker, Thomas Chaucer, was the son of our bard, and that both they and the family were actively patronized by the House of Lancaster,

In his chapter on the character of Chaucer, Mr. Godwin observes:

'It perhaps never happened that a man was so devoted to book's as Chaucer represents himself to have been at successive periods of his life, without feeling a very early vocation to the pursuit of letters. Ancient history was at this time an unsubstantial and fleeting shade. The writings of the Greeks were inaccessible to Chaucer. But he studied Latin, French and Italian. Virgil was particularly his favourite. The adventures of romance, and the songs of the minstrels, were listened to by him with avidity. Tales of chivalry, of generous enterprise and heroic adventure, had a double interest with him, because he knew that, when he went forth into the world, the men of whom he read, a race that is now extinct, would be the objects of his daily observation and intercourse. The whole world was then romantic, scenic, and sublime. The castle of the ancient baron, the magnificence of ecclesiastical edifices, the splendour of the tournament, the solemnity of religious worship yet unstripped of any of its decorations, the troops of monks and friars devoted to the things of an invisible world, these were the objects which met the eye on every side. The mind of man was not yet broken down into a dull uniformity. This was the age of reformers and of robbers. Pilgrimages and crusades invited the consent of the pious. Chaucer too had a particular turn for subjects of humour. And those adventures which have since received their last touches from the hands of Boccaccio, Ariosto, La Fontaine, and Voltaire, were not feebly shadowed forth in the tales of the twelfth and thirteenth centuries.'—

'Chaucer was a courtier; but he was a courtier in the best sense of the word, not bowing at levees, not depending upon the smiles and promises of ministers, but associating with their masters, and being the confident of the loves of the generous, and at least as yet uncorrupted, because as yet youthful, offspring of those masters. He probably had a large share in forming the mind of the patron of Wicliffe; the saviour of the bishop of Limoges, of Hereford, and of Swinderby; the generous, gallant, manly, and frank John of Gaunt duke of Lancaster. He was the earnest vindicator of his calumniated reputation. He is said to have been employed by Blanche, the heiress of Lancaster and

and youthful consort of John of Gaunt, to write the godly verses which she chaunted as she dropped her beads.

'Chaucer received in early life the gift of a house almost contiguous to the royal palace at Woodstock. This gift could have no other meaning than that his sovereigns were desirous frequently to enjoy his society, and be exhilarated with the sallies of his conversation. He observed intimately the heroic Philippa; the venerable mother of the Black Prince, of Lionel of Antwerp, and of John of Gaunt; the protectress of the distressed, and the patroness of Froissart. Edward III. and his eldest son, the victors of Cressy and Poitiers, whose glorious forms often pass in review before our entranced imaginations, were the familiar friends of Chaucer, and were equally known to him in their proudest stretch of thought, and in their plainest and most undisguised moments.

'Chaucer was an ambassador. He is affirmed by Froissart to have been a principal in the unsuccessful attempt to negotiate a marriage for Richard prince of Wales with a daughter of France. This situation must have afforded him an ample opportunity of observing the temper of courts, the tricks of ministers, and the prejudices and prepossessions of kings.

'Chaucer was a minister. His place was that of comptroller of the customs. His office was probably by the water side, amidst all the bustle and confusion of trade. Trade was in a considerable degree the passion of his age, for at this time Venice, Genoa, and London were powerful cities, made so by the operation of commerce. The comptroller of the customs was enjoined to keep the accounts of his employment with his own hand. Chaucer was seldom absent from the duties of his place, for we find a leave of absence to him for a month formally recorded upon the Patent Rolls, and only one such leave of absence has yet been observed. He tells us himself that he had no opportunity for the pleasures of study, till he "had made an end of all his reckonings," and the business of the day was concluded. This lasted twelve years.'

The confident assertions of doubtful matters, which so much offend us in these sketches, have not prevented our submitting them to our readers; because the sketches themselves are in part eminently just and striking.

When Mr. Godwin treats of the compositions and literary claims of his author, we ever attend to him with pleasure and advantage:

'The Canterbury Tales *is* the great basis of the fame of Chaucer, and indolent men have generally expressed themselves with contempt of the rest of his works as unworthy of attention. The enquiries in which we have been engaged have led us frequently to refer to his smaller pieces, nor has our love of poetry come away from the pursuit unrewarded. Many passages of exquisite thinking and fancy have been recited. He indeed who wishes to become personally acquainted with Chaucer, must of necessity have recourse to his minor pieces. The Canterbury Tales are too full of business, variety, character,

vaeter, and action, to permit the writer in any great degree to show himself. It is in Chaucer's minor pieces that we discover his love of rural scenery, his fondness for study, the cheerfulness of his temper, his weakness and his strength, and the anecdotes of his life. The Troilus and Creseide in particular, that poem of which sir Philip Sidney speaks with so much delight, though deficient in action, cannot be too much admired for the suavity and gentleness of nature which it displays. There is nothing in it to move the rougher passions of our nature, no hatred, nor contempt, nor indignation, nor revenge. If its personages are unstudied in the refinements of artificial and systematic virtue, even their vices (if such we denominate them) are loving and gentle and undesigning and kind. All the milder and more delicate feelings of the soul are displayed in their history, and displayed in a manner which none but a poet of the purest and sweetest dispositions, and at the same time of the greatest discrimination, could have attained.

'The Canterbury Tales *is* certainly one of the most extraordinary monuments of human genius. The splendour of the Knightes Tale; and the various fancy exhibited in that of the Squier, have never been surpassed. The history of Patient Grisildis is the most pathetic that ever was written; and he who compares Chaucer's manner of relating it, with that of the various authors who have treated the same materials, must be dead to all the characteristic beauties of this history, if he does not perceive how much Chaucer has outstripped all his competitors.

'What infinite variety of character is presented to us in the Prologue to the Canterbury Tales! It is a copious and extensive review of the private life of the fourteenth century in England.

'This has usually, and perhaps justly, been thought the most conspicuous excellence of Chaucer; his power of humour, of delineating characters, and of giving vivacity and richness to comic incidents.

'Unhappily the age in which he lived was deficient in that nicety of moral apprehension and taste, upon which is built the no contemptible science of elegant manners and decorum. It has been said that men must have become debauched and consummate in their vices, before they can be masters in this science. This however is not true. There are no doubt various modes of expression, which will excite a prurient sport in the minds of the dissolute, and yet will be uttered with the most unapprehensive simplicity by the inexperienced and innocent; discrimination respecting these can only be the result of a certain familiarity with vice. But neither will these by the virtuous mind be regarded as almost any fault, even when discovered. But the licentiousness and coarseness of the tales of the twelfth and thirteenth centuries, copied by Boccaccio and Chaucer are of a different sort; they are absolute corruption and depravity. The progress of refinement does not merely make men fastidious in their vices; it makes them in many respects more virtuous and innocent: it not only prompts us to conceal some vices, but also induces us peremptorily and resolutely to abjure many.

'The Milleres Tale and the Reves Tales in Chaucer are filthy, vulgar, and licentious. The Tale of the Marchant, and the Wif of Bathes

Bathes Prologue, are in an eminent degree liable to the last of these accusations. Yet it has been truly observed that Chaucer never appears more natural, his style never flows more easily, and his vein is never more unaffected and copious, than on these occasions. No writer, either ancient or modern, can be cited, who excels our poet in the talent for comic narrative. The reader of the most correct taste, though offended with Chaucer for the choice of his topics, will peruse these divisions of his work again and again, for the sake of the eloquence and imagination they display. The story of the Cock and the Fox, called the Nonnes Preestes Tale, is the most admirable fable that ever was written, if the excellence of a fable consists in liveliness of painting, in the comic demureness with which human sentiments are made to fall from the lips of animals, or in the art of framing a consummate structure from the slightest materials. The Sompnoures Tale, though exceedingly offensive for the clownish joke with which it is terminated, is equal in its opening and preparatory circumstances to any satirical narrative that ever was penned. The entrance of the friar into the house of the sick man, his driving away the sleeping cat from the bench he thought proper to occupy, the manner in which he lays down his walking-stick, his scrip and his hat, and the conversation which follows, are all in the most exquisite style of comic delineation.'—

'The place which any author of works of imagination shall occupy in the scale of merit and genius, depends upon two circumstances, the merit of his poems, and the merit of the poet. The first of these is of the greatest importance. He who aspires to a permanent station upon the rolls of fame, ought to expect to be tried by a naked and absolute comparison of his productions with those of other men, without taking into the consideration the superior advantages other men may have enjoyed, of language, of fortune, of freedom, of information, of scenery to generate a poetical character, or of living models to excite emulation, which to him may have been denied. The reader has to do, strictly speaking, with the work only, and not with the man. His enquiry is into the invention, the fancy, the sentiments and the style; and if an author tenders to him apologies and reasons why he could not exceed a certain degree of merit in these, this may relieve such an author from the harshness of condemnation, but can never obtain for his performance the stamp of applause. It may be true that the verses of Stephen Duck the thresher, or of the blind bard of Scotland, were extraordinary under the circumstances in which they were written, but a rigorous judge, placed upon the bench of criticism, would answer, "Do not tell me whether the writer of the productions you offer could spell or could see: I am only concerned to know whether the lines themselves are sublime or pathetic, rich in fancy, or sweet and seductive with native simplicity."

'Yet, a writer may lose something of the applause which seems due to him, by the operation of extrinsic circumstances; and therefore it appears but just that he should be permitted to gain something from the same cause. It is the first man who produces an excellent epic, ode, or tragedy, that ever engrosses our principal admiration; and another who composes something only just as good, will infallibly

infallibly be much less respected, commended, or read. The first is in possession of the ear and the favour of the public, and it is a most difficult task to deprive him of the honourable station he has gained.

'Nay, though it should be determined that the circumstances under which a work of genius was written could never be admitted as matter of plea in the courts of criticism, they would nevertheless be always topics of interesting research. He must be indeed a rigid and cold critic, who, from approving the productions of the muse, does not proceed to entertain some love for the author. And, from the moment when that is the case, every difficulty with which he struggled, and every obstacle which he surmounted, becomes a darling object of contemplation to his admirer. The reader of soul proceeds, from esteem of the work, to friendship, sympathy and correspondence with the author. If he wrote in an obscure, and barbarous age, if he had none but the worst models before him to copy, if in addition to all the other labours of the poet, he had a language to construct in which to express his conceptions, or if he were the first to invent a species of poetical composition unknown before, all these are considerations inexpressibly interesting to his admirer.

'The history of the poet too, as of any other man by whom what is extraordinary has been achieved, is a valuable section in the science of human nature. That such works as the Iliad or the dramas of Shakespear have in any way been the produce of human intelligence is an important fact. But the wonder, and the degree of power displayed in any monument of literature, will often be greatly enhanced, when we come to be acquainted with the circumstances under which it was erected. I want, not only to observe the beauty and solidity of the edifice before me, but also to understand the materials with which it is built.

'Let us apply these principles to the writings of Chaucer. His best works, his Canterbury Tales in particular, have an absolute merit, which stands in need of no extrinsic accident to show it to advantage, and no apology to atone for its concomitant defects. They class with whatever is best in the poetry of any country or any age. Yet when we further recollect that they were written in a remote and semi-barbarous age, that Chaucer had to a certain degree to create a language, or to restore to credit a language, which had been sunk into vulgarity and contempt by being considered as a language of slaves, that history and the knowledge of past ages existed only in unconnected fragments, and that his writings, stupendous as we find them, are associated, as to the period of their production, with the first half-assured lispings of civilisation and the muse, the astonishment and awe with which we regard the great father of English poetry must be exceedingly increased, and the lover of human nature and of intellectual power will deem no time mis-spent that adds to his familiar acquaintance with the history of such a man, or with writings so produced.'

Considerable praise is certainly due to the comments on the works of our bard, which occur in these volumes; and so successful, on the whole, do we regard Mr. Godwin to have been in this province, that we regret his not having extended them to the Canterbury

Canterbury Tales. Sincerely do we wish that he had suppressed all his puerile and unnatural conjectures, and in the room of them had substituted observations on the principal productions of his author! With all his attempts to make us acquainted with the fortune, the mode of life, the connections, and the habits of Chaucer, we do not perceive that he has imparted to the public any material information which they did not before possess. No very extraordinary claim to merit can be founded on the discovery of the record which relates to the Scrope coat of arms, or on the rectification of a few false references. Out of the materials comprized in these volumes, three distinct performances might be formed. The conjectural narrative might easily be shaped into an entertaining romance: the critical part, if it included the Canterbury Tales, might be converted into a valuable commentary on the poet; while a great proportion of the collateral matter might be advantageously introduced into a history of the literature of the period.

Mr. Godwin has paid less attention to style on the present than on former occasions; many instances of slovenly phraseology, many involved and obscure sentences, and some that are ungrammatical, sully the pages of these handsome volumes. We also meet in them with new-coined terms, which impeach both the taste and the modesty of their author.

If, during the circulation of this performance, it should revive a taste for our early literature, and occasion scholars and persons of leisure to study the neglected compositions of the venerable parent of our poetry, it will have rendered a considerable service to the age; and the reader of discernment and intelligence, who has reprobated the fictions which deform it, will still recollect the perusal of it with satisfaction, as having led him to a most agreeable and profitable pursuit.

The work is very elegantly printed, decorated with portraits, and furnished with an ample index.

Jo.

Art. IX. *The Song of Songs which is by Solomon.* A new Translation. With a Commentary and Notes. By T. Williams. 8vo. 6s. Boards. Williams.

Few poems have excited more attention, or have found more translators and commentators, than the *Song of Songs*: but the learned are not yet agreed respecting its arrangement and design. Some consider it as an inspired, others as a human composition; some as a divine allegory, others as a mere amatory effusion. When opinions are at such variance, it is hopeless to attempt by any scheme to secure general approbation.

They

They who have been accustomed to venerate this production, as descriptive of the love existing between Christ and his Church, will be offended at the suggestion that it is nothing more than a carnal love-song; while, on the other hand, they who perceive only folly and absurdity in the endeavour to affix a spiritual meaning to its impassioned pictures, will be disgusted with the grave comments of those divines who regard the descriptions of a beautiful female's person or dress as references to the elements in the Lord's Supper.

Whether this Song of Songs be indeed a part of Holy Scripture, or even "a *venerable* song," as Mr. Harmer calls it, is a question with many: but Mr. Williams entertains no doubt on this subject; and he has laboured with considerable ingenuity to establish its credit as a beautiful antient writing, which figuratively exhibits and inculcates the most important religious doctrines. His new translation and commentary are introduced by two preliminary essays. In the first, he discusses the origin of language, particularly of figurative language and allegory, and of the Hebrew poetry and music; in the second, he investigates the nature, design, and authority of Solomon's song, including an inquiry into its author,—the occasion of its composition,—its species as a poem,—its imagery,—its mystical sense and inspiration. We cannot minutely attend Mr. W. through the different stages of this disquisition: but we shall offer a few remarks on some of his assertions and arguments.

The essay on the Origin of Language is intended to inculcate the extensive adoption of figurative and typical instruction in the word of God; and to shew how early this mode of teaching began, it is remarked that 'Eden was planted with figurative instruction,' and that 'after the fall the skins of beasts, with which our first parents were cloathed, had, there is reason to believe, a figurative import.' When Josephus and some of the antient Jews amused themselves with discovering in the tabernacle, in holy vessels, and in sacerdotal decorations, allusions to the arcana of natural philosophy, Mr. W. pronounces the system fanciful and extravagant: but he does not deny that the golden candlestick, the shew-bread, breast-plate, girdle, &c. were types; he only objects to their being applied to natural instead of spiritual objects, to the system of the Universe instead of to the mysteries of the Gospel;—expressing as much dislike of the philosophical allegorist as of the rational Christian.

Bards in antient times were supposed to enjoy a kind of inspiration: but Mr. W. mistakes when he asserts that St. Paul, in accommodation to the style of the Greeks, calls *their* poets their prophets, "As certain of their own prophets have said," referring to Acts xvii. 28.; as if the original words were τινες

των

των καθ' υμας προφητων; whereas they are τινες των καθ' υμας ποιητων, anwering to the translation "Certain of your own *poets*." How far he is justified in representing Moses, David, and Amos, as differing from each other nearly as Milton, Watts, and Bunyan, we shall not stay to inquire; though perhaps the pastoral Amos would not relish the compliment of being classed with the author of the *Pilgrim's Progress.*

The observations on the poetry and music of the Hebrews conclude with an attempt to explain the hitherto unexplained word *Selah*:

'Above fifty of the Psalms are directed, as our translators express it, to the *chief musician.* There appear, indeed, to have been several leaders upon the different instruments of music: among these *Asaph* seems, in David's time, to have been the chief, and it is particularly said of him, that he played the cymbals. I conceive the performers to have been placed in two choirs, as in our cathedrals; and that the Psalms were most of them in dialogue, so that the choirs answered to each other, and then joined in chorus. This chief musician (Asaph, for instance) I suppose to have stood at the *end*, with the cymbals, by which he directed the performers, and when he wished a hold or pause, to produce any particular effect, or perhaps any particular change in the performance, he elevated his hands with the cymbals (as we see the Turkish musicians frequently do); and this I take to be the precise meaning of the word *selah*, which has so much perplexed the commentators*.'

In the second essay, we often find ourselves at issue with the author. We would ask him, in the first place, whether the book of Job can be said properly to rank among the historical books; and whether it does not better answer Josephus's description: since the Song of Songs can neither be called "a hymn to God," nor a book containing admonitions for the correction of human life? Allowing, however, that Josephus meant the Song of Songs to be one of the four, which he specifies at the end of his enumeration of the sacred books of the Hebrews, we cannot subscribe to the argument that it *could not* have been written at the period of Solomon's dissipation, on the ground that this situation was not favourable to finished composition. Can Mr. W. be acquainted with the amatory poems of the Greeks and Romans, and make such an assertion? Has he

* The manner in which the ancient versions have rendered these words has puzzled the critics as much as the words themselves. The LXX, for instance, render למנצח εις το τελος, to the end [*man*], by whom I suppose they meant the leader who was placed at the upper end of the choir. The word סלה they render by Διαψαλμα, which expresses not so properly the literal meaning of the word, as its design —a change in the performance or a deviation in the time.'

not

not been taught, from his cradle, that Love is the great inspirer of the Muse, and that poetry is the very language of passion? The Song of Songs, taken in its natural sense, is the poem of a lover, written on an impassioned occasion, which occasion has been supposed to be the marriage of Solomon with Pharoah's daughter; and it has been called a *Nuptial Song*,—to which epithet, if it be regarded as an uniform composition, no objection can be made.

Mr. Harmer and Sir Wm. Jones have fully shewn that the imagery of Solomon's Song resembles that which is employed in Eastern Love-Songs; and as a love-song, its descriptions, though luxurious, are perfectly natural. Mr. Williams, contending for its spiritual meaning, is solicitous to remove what he terms the indelicate delineations in the beginning of the 7th chapter; and in his new translation he refers that meaning to the *dress*, which in the common version stands as a delineation of the *naked features*: but here he seems to forget his own remark in another place, that *delicate* and *indelicate* are terms resulting from local associations, and that the picture of the bride's person might not be considered as indecorous in an Eastern poet, though Europeans may be disposed to regard it as too glowing and impassioned. Besides, the features of the royal bride are distinctly enumerated, viz. her feet, limbs, waist, bosom, neck, eyes, nose, and head; and nothing, except 'the influence of hypothesis' by which Mr. W. endeavours to account for one of Mr. Harmer's opinions, could mislead the judgment in so plain a case. Who would compare *a clasp* to 'a round goblet, which wanteth not mixed wine?' or suppose the royal poet to be as much enraptured with the clasp as with the native charms of his beloved fair? In the 45th Psalm, a nuptial poem also, the dress of the queen is chiefly delineated: but in the part of the song before us, the features of the bride are the subject of the poet.

On the mystical sense of the Song of Songs, we now proceed to offer a few remarks. Mr. W. has a host of commentators to support him in this opinion: but setting aside the authority of names, what is the real evidence in favor of this conjecture? The Jews were addicted to allegorizing; and some of the antient Fathers displayed a similar propensity: but they who could find that the golden candlestick represented the signs of the zodiac, and they who suppose that the spies which were entertained by Rahab the harlot were the persons of the Holy Trinity, are poor guides as expositors. It is justly observed that allegorizing is perfectly in the Eastern taste, and that much of the same imagery is employed in other undoubted parts of Scripture; yet this, in our judgment, is not decisive in proving

this identical composition to be an allegorical or mystical poem. Parables, allegories, &c. are frequent in Scripture: but we are never left in the dark respecting them. Isaiah v. contains a beautiful pastoral poem, beginning in an amatory style, "My beloved hath a vineyard in a very fruitful hill:" but the sacred writer does not conclude without the application of this parable, "The vineyard of the Lord of Hosts is the house of Israel." The parable of Nathan, and those of our Lord in the N. T., in which allusions are made to the Jewish marriages, are all expressly employed as figurative delineations of spiritual objects. Is it, however, a just inference that a poem which is entirely amatory, and in which carnal ideas float on the surface from the beginning to the end, must have some mystical allusion, when no hint to this purpose transpires? Because Christ speaks of himself as the bridegroom, and the church as the bride, are we to infer that a whole love-song, full of descriptions little calculated to excite holy ideas, should be spiritualized? The 45th Psalm is certainly most in point; and Mr. W. might say, if this be referred to the Church, why not also the Song of Songs: for this likewise is called *a Song of Loves*. The cases, however, are not exactly parallel. Some expressions in this psalm give it a superior dignity, and some passages may be quoted without inducing us to believe that the whole had a spiritual allusion. The chief objection to the allegorizing hypothesis is that, if it be an allegory, it is without a clue, and cannot be pushed to any extent with propriety.—We shall here, as an illustration of our remark, introduce Mr. W.'s translation of the 7th chapter, with his application of the allegory:

Ch. VII. Ver. 1—10.

'1st *Virgin.* How beautiful are thy feet in sandals,
O prince's daughter!
The cincture of thy loins is like jewellery,
The work of an artist's hands.
Thy clasp a round goblet, which wanteth not mixed wine:
Thy body a heap of wheat, encompassed with lilies.
Thy breasts are like twin fawns of the roe:
Thy neck is like a tower of ivory.
Thine eyes are as the pools in Heshbon,
By the gate of Bath rabbim:
Thy nose is like the tower of Lebanon,
Looking towards Damascus.
Thy head upon thee is like Carmel,
And the tresses of thy head like the Porpura.
'2d *Virgin.* The king is detained in the galleries.
'*Bridegroom.* How beautiful and how pleasing art thou, O love, for delights!

This

This thy stature is like the palm-tree,
And thy breasts are like [its] clusters.
I said, I will ascend the palm-tree;
I will clasp its branches:
And thy breasts shall be to me as clusters of the vine,
And the odour of thy breath like citrons.
Also thy mouth is as the best wine,
Which is sent to those *whom I love for their integrity*;
And causeth the lips of them who are asleep to murmur.

'*Spouse.* I am my beloved's, and his desire is toward me.'—

'The king, who is supposed to have been waiting in the galleries, or antichamber, is now introduced; and like a bridegroom rejoicing over his bride, extols her charms as in the highest degree captivating and enchanting. He compares her to the palm-tree for stature, to the vine for sweetness; and to the citron for the odour of her breath. The last verse, if not correctly translated, is at least good sense; and its extreme difficulty will apologize for the rest.

'As I wish to avoid *minutiæ* in the application of the allegory, and as much as possible repetition in my remarks, the improvement of this section will be short, and confined to few particulars. The two first articles naturally remind us of the apostolic admonition to put on the *girdle* of *truth*, and to have our feet *shod* with 'the preparation of the gospel of peace.' 'How beautiful upon the mountains are the feet of them that bring glad tidings'—the tidings of our salvation! Gospel truths bind the church together like a girdle, and the doctrine of atonement is that central point in which they all unite. Every doctrine of the scriptures is *precious*, but this 'cup of mingled wine' is the *ruby* in its centre. The church is *fruitful* like the corn, and all her children receive their first nourishment from this source—they all 'drink of this cup.'—Her clothing is like the lily—she is arrayed in 'fine linen, *pure* and *white*, which is the righteousness of the saints.' Her bosom is the seat of love and innocence—Her walk erect and her ornaments the graces of the Spirit.—If the structure of her nose mark the strength of her mind, the clearness of her discernment may be expresed by comparing her eyes to the pools in Heshbon. Her head is crowned with the nuptial garland, and her tresses are disposed with the utmost care; so that, upon the whole, in New Testament language she is 'prepared as a bride adorned for her husband'—and then introduced to him, who was waiting for her in 'the galleries of his grace.'

We think that Mr. W. has no occasion for offering the least apology on the score of avoiding the *minutiæ* of application. He appears to us extremely minute; and if he had any authority for this mode of illustration, his readers would certainly treat it with proper respect: but alas! the commentator is as *poetical* as the original poet. Might not Swedenborg, with equal reason, explain this passage as descriptive of the union between love and truth? Having a sincere respect for the Scriptures,

we shall ever discountenance that audacity (we had almost said that profligacy) of interpretation, by which they are converted into *a nose-of-wax*, and an allegory or a mystery is found in the plainest passages. We are not diverted from entering this protest by Mr. W.'s *moral* argument, as he terms it, in favour of the mystical sense of the Song of Songs, viz. 'that this book, in its allegorical sense, has been instrumental to the comfort and edification of thousands of pious Jews and Christians of all ages. Now if we admit a providence superintending all human affairs, and especially the concerns of the church, how shall we reconcile it to the character of God, to suppose he has suffered his church to be deluded with a mere love-song, and in the opinion of the objectors, a very loose and profane one, for three or four thousand years?' Was a weaker argument ever produced? Cannot the Papists urge the same plea in favour of transubstantiation, of the worship of images, of confession, and of the reading of fictitious legends, that they have been instrumental to the comfort and edification of thousands? Has it ever been asserted that the Providence of God over his church has prevented all delusions? Have there not been spurious gospels; and have not some commentators expounded the genuine Scriptures with most absurd misapprehensions? Does Divine Providence interfere to prevent all error and false reasoning in the Church?

We shall refrain from debating the question relative to the Inspiration of Solomon's Song; contenting ourselves with this general observation, that, if it be a divinely inspired composition, it requires a subsequent revelation to develope its recondite meaning.

The nature of Mr. W.'s undertaking, and the plan of his work, shall be explained in his own words:

'Having attempted from the original * a translation as literal as I conceive our language will bear, I compared it, especially in the difficult passages, with all the others I could procure, not omitting the curious collection of versions in good Bishop Wilson's Bible. But as my object was, *not* to make a *new* version, but a just one, I have conformed it to our authorized version, wherever I could with propriety, and consistent with an attempt to preserve the poetic form of the original. For I conceive that, when two words or phrases will equally

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'* As to the various readings of the Hebrew and early versions, I have noticed most of those which affect the sense, especially in obscure passages: though I cannot say that they remove many difficulties. But in this article I have to acknowledge peculiar obligations to a learned clergyman, who undertook the task of collecting them from the massy volumes of Walton, Kennicott, and De Rossi.'

agree

agree with the sense of the author, our ear is prejudiced naturally in favour of that to which we have been accustomed: and moreover that there is a certain solemnity in the style of our translators that, in general, excellently comports with the character of an inspired work. This done, my translation was submitted to half a dozen, or more, literary friends, all of whom have more or less improved it by their corrections and remarks.

'Having compared these, and corrected my translation, the next object was to subjoin a body of notes to justify its propriety; and in this, I have never affected to be original but when necessary; considering any authority superior to my own. In the few notes which are original the reader will find the motives which have determined me.

'My next and most arduous undertaking was to give a practical and evangelical exposition of the allegory; such as might interest the most pious reader, without disgusting the most judicious, and without running into the excesses which I have censured in other writers.'

The translation is divided into seven parts, answering to the seven days through which the Jewish weddings lasted, and each of these parts is again subdivided into two sections: but Mr. W. confesses himself at a loss in assigning the part which belongs to the Sabbath.

As this author has chiefly applied himself to the arduous task of opening and expounding the book, we shall here save ourselves the trouble of critically examining the translation on the principles of classical taste. In some of his alterations, however, from the common version, he is happy. "*The smell of thy nose is like apples,*" (ch. vii. 8.) is converted into 'the odour of thy breath;' and chap. iii. 7. he has well rendered 'Behold! Solomon's own *palanquin*,' instead of *bed*: but we do not see the propriety of substituting '[towers]' for *army* in chap. vi. 4 for who ever heard of a bannered tower?—nor of the alteration in ver. 7. of "temples behind thy locks" into 'thy cheeks behind thy veil,' for when did bridegrooms wear veils?—nor of the version in ver. 13. 'the chorus of two bands,' substituted for "the company of two armies;" nor—of '*affections*' for "*loves*" in ch. vii. 12*. We must also add that the phrase "mountains of spices," the concluding words of the song, is not changed for the better, by Mr. W.'s new version, 'upon the craggy mountains.' Why does he translate 'בשם chap. v. 1. '*aromatics*,' and here בשמים '*craggy?*' We as little approve of the word תמתי, which is translated in our version "my undefiled," being rendered by Mr. W. 'my accomplished one.' The words which answer to it in the LXX are τελεια μου, and Mon-

* The poem does not treat of *Platonic Love.*

tanus translates it *perfecta mea:* but in Ps. xxxvii. 37. the LXX have rendered the same word by *ακακιαν*, which approaches nearer to the meaning of the root תמם. Part of the new translation of the 3d chapter we shall transcribe as a farther specimen of the work:

'SPOUSE.

2 I slept; but my heart waked:
The voice of my beloved, [who was] knocking:
'Open to me, my sister, my consort,
'My dove, *my accomplished one;*
'For my head is filled with dew,
'And my locks with the drops of the night.
3 'I have put off my vest, how shall I put it on?
'I have washed my feet, how shall I defile them?'
4 My beloved put forth his hand by the opening [of the door,]
And my bowels were moved for him.
5 I rose to open to my beloved,
But my hands dropped myrrh,
And my fingers liquid myrrh,
Upon the handles of the lock.
6 I open'd to my beloved:
But my beloved had withdrawn—was gone.
My soul fainted when he spake:
I sought him, but could not find him;
I called him, but he gave me no answer.
7 The watchmen, who go round the city, found me:
They smote me—they hurt me:
The keepers of the walls plucked my veil from me.
8 I adjure you, O daughters of Jerusalem, if ye find my beloved—
What should ye tell him?—That I am sick with love.'

Poole's remark on this passage is as follows: *Hunc locum expressisse videtur Anacreon, qui Ode* 3. *inducit puellam quæ ægre fert quendam noctu pulsare fores, et somnum turbare; alium ad fores dicentem, se rore madere, à cujus postea cincinnis ros nocturnus exprimitur.* Though, however, Anacreon and Solomon drew similar love scenes, we do not recommend it to any one to undertake to spiritualize the Grecian bard.

Had Mr. W. given his critical notes, with his reasons for every deviation from the common version, at the bottom of the page of his new translation, and not blended them with the Commentary, he would have rendered his publication more acceptable to the generality of biblical scholars.

Mo-y.

ART.

ART. X. *Elements of General History, Antient and Modern*; to which are added a Table of Chronology, and a Comparative View of Antient and Modern Geography. Illustrated by Maps. 2 Vols. 8vo. 12s. Boards. Cadell and Davies. 1801*.

THE writer who, in any branch, produces a classical elementary work, may not insure an equal portion of fame, but achieves a service as difficult as, and frequently more beneficial than, that which is rendered by him who extends the boundaries of knowlege. The task, indeed, is by far more arduous than it is generally imagined to be, whatever is the department to which the attention is applied. In the line to which the labours before us have been directed, the compiler must traverse a vast chaos; must engage in an immense circumnavigation; and be blessed with no ordinary share of judgment and discrimination, as well as of patience and perseverance. He must know how to separate truth from fable, and authentic history from early fictions; while he must be able to select, and place in a strong light, those leading events which influence the course of human affairs, and on which the fate of governments and nations has depended. If, then, this duty requires the best talents, and the most solid attainments, to clear the avenues and to smoothe the path to the temple of science, the reward ought to be proportionate. The undertaking, in the present instance, has been executed very much to our satisfaction; and we have no hesitation in recommending these volumes, in the strongest terms, as forming a masterly introduction to the study of history; as deserving equally the perusal of the adept and the novice; and as calculated to satisfy the expectations of the one, while they rouse the curiosity and animate the inquiry of the other:—

"*Indocti discant, et ament meminisse periti.*"

The preface acknowleges that this work is the production of Mr. Tytler, an eminent professional character in the northern part of the island, raised to judicial dignity since its appearance, and known before to the public as the author of a very important and useful treatise on *Military Law*†. The just views, the judicious selection of matter, the chaste and luminous statements, the simple and perspicuous narrations, and the mature and ingenious reflections, which stamp real value on this performance, render it well worthy of such respectable origin.

* One of those visitations to which the members of our corps in common with other men are liable, which it is needless to state, and vain to regret, has occasioned the very late appearance in our Journal of these volumes, which merited the earliest notice.

† See M. R. N. S. Vol. xxxvi. p. 261.

Vol. 1. is devoted to *Antient History*, and opens with a short introductory view of the advantages arising from the study of History, especially on a regular system, which is followed by a plan of the present course of lectures. It is then divided into sections, treating of the nature of government from the earliest records, of the Egyptians and Phœnicians, the history of Greece, Rome, Carthage, Sicily, &c. &c. The 2d vol. is occupied by *Modern History*, commencing with Arabia and the empire of the Saracens, proceeding to the different periods of the history of the Franks, the history of England and Scotland from the earliest times, the state of Germany, Holland, Italy, Russia, Turkey, India, &c. &c.

A fair specimen will be furnished by the account of the two famous republics of Sparta and Athens:

'The real history of Sparta and its constitution is not to be found in modern theory, but in the writings of the Greek historians, and these are our sole authorities worthy of credit.

'After the return of the Heraclidæ, Sparta was divided between the two sons of Aristodemus, Eurysthenes, and Procles, who jointly reigned; and this double monarchy, transmitted to the descendants of each, continued in the separate branches for near 900 years. A radical principle of disunion and consequent anarchy made the want of constitutional laws be severely felt. Lycurgus, brother of Polydectes one of the kings of Sparta, a man distinguished alike by his abilities and virtues, was invested by the concurring voice of the sovereigns and people with the important duty of reforming and new-modelling the constitution of his country, 884 A. C.

'Lycurgus instituted a senate, elective, of twenty-eight members; whose office was to preserve a just balance between the power of the kings and that of the people. Nothing could come before the assembly of the people which had not received the previous consent of the senate; and on the other hand, no judgment of the senate was effectual without the sanction of the people. The kings presided in the senate: They were the generals of the republic; but they could plan no enterprise without the consent of a council of the citizens.

'Lycurgus bent his attention most particularly to the regulation of manners; and one great principle pervaded his whole system: Luxury is the bane of society.

'He divided the territory of the republic into 39,000 equal portions, among the whole of its free citizens.

'He substituted iron money for gold and silver, prohibited the practice of commerce, abolished all useless arts, and allowed even those necessary to life to be practised only by the slaves.

'The whole citizens made their principal repast at the public tables. The meals were coarse and parsimonious; the conversation fitted to improve the youth in virtue, and cultivate the patriotic spirit.

'The Spartan education rejected all embellishments of the understanding. It nourished only the severer virtues. It taught the duties of religion, obedience to the laws, the respect for parents, the

reverence for old age, inflexible honour, undaunted courage, contempt of danger and of death;—Above all, the love of glory and of their country.

'But the general excellence of the institutions of Lycurgus was impaired by many blemishes. The manners of the Lacedæmonian women were shamefully loose. They frequented the baths, and fought naked in the Palæstra, promiscuously with the men. Theft was a part of Spartan education. The youth were taught to subdue the feelings of humanity; the slaves were treated with the most barbarous rigour, and often massacred for sport.—The institutions of Lycurgus had no other end than to form a nation of soldiers.

'A faulty part of the constitution of Sparta was the office of the Ephori; magistrates elected by the people, whose power, though in some respects subordinate, was in others paramount to that of the kings and senate.

'THE REPUBLIC OF ATHENS.

'On the abolition of the regal office at Athens, the change of the constitution was more nominal than real. The archonship for three centuries was a perpetual and hereditary magistracy. In 754 A. C. this office became decennial. In 684 the archons were annually elected, and were nine in number, with equal authority. Under all these changes, the state was convulsed, and the condition of the people miserable.

'Draco, elevated to the archonship 624 A. C. projected a reform in the constitution of his country, and thought to repress disorders by the extreme severity of penal laws. But his talents were unequal to the task he had undertaken.

'Solon, an illustrious Athenian, of the race of Codrus, attained the dignity of archon 594 A. C. and was entrusted with the care of framing for his country a new form of government, and a new system of laws. He possessed extensive knowledge, but wanted that intrepidity of mind which is necessary to the character of a great statesman. His disposition was mild and temporising; and without attempting to reform the manners of his countrymen; he accommodated his system to their prevailing habits and passions.

'The people claimed the sovereign power, and they received it: the rich demanded offices and dignities: the system of Solon accommodated them to the utmost of their wishes.—He divided the citizens into four classes, according to the measure of their wealth. To the three first, the richer citizens, belonged all the offices of the commonwealth. The fourth, the poorer class, more numerous than all the other three, had an equal right of suffrage with them in the public assembly, where all laws were framed, and measures of state decreed. Consequently the weight of the latter decided every question.

'To regulate in some degree the proceedings of those assemblies, and balance the weight of the popular interest, Solon instituted a senate of 400 members (afterwards enlarged to 500 and 600), with whom it was necessary that every measure should originate, before it became the subject of discussion in the assembly of the people.

'To the court of Areopagus he committed the guardianship of the laws, and the power of enforcing them, with the supreme administration of justice. To this tribunal belonged likewise the custody of the

the treasures of the state, the care of religion, and a tutorial power over all the youth of the republic.—The number of its judges was various at different periods, and the most immaculate purity of character was essential to that high office.

'The authority of the Senate and Areopagus imposed some check on the popular assemblies; but as these possessed the ultimate right of decision, it was ever in the power of ambitious demagogues to sway them to the worst of purposes. Continual factions divided the people, and corruption pervaded every department of the state. Their public measures, the result of the interested schemes of individuals, were often equally absurd as they were profligate. Athens often saw her best patriots, the wisest and most virtuous of her citizens, shamefully sacrificed to the most depraved and most abandoned.

'The particular laws of the Athenian state were more deserving of encomium than its form of government. The laws relating to debtors were mild and equitable, as were those which regulated the treatment of slaves.—But the vassalage of women, or their absolute subjection to the controul of their nearest relations, approached too near to a state of servitude. The proposer of a law found on experience impolitic, was liable to punishment; an enactment apparently rigorous, but probably necessary in a popular government.

'One most iniquitous and absurd peculiarity of the Athenian, and some other governments of Greece, was the practice of the *Ostracism*, a ballot of all the citizens, in which each wrote down the name of the person in his opinion most obnoxious to censure, and he who was thus marked out by the greatest number of voices, though unimpeached of any crime, was banished for ten years from his country. This barbarous and disgraceful institution, ever capable of the grossest abuse, and generally subservient to the worst of purposes, has stained the character of Athens with many flagrant instances of public ingratitude.

'The manners of the Athenians formed the most striking contrast to those of the Lacedæmonians. The arts were, at Athens, in the highest esteem: the Lacedæmonians despised the arts, and all who cultivated them. At Athens, peace was the natural state of the republic, and the refined enjoyment of life the aim of all its subjects: Sparta was entirely a military establishment. Her subjects, when unengaged in war, were totally disoccupied. Luxury was the character of the Athenian, as frugality of the Spartan. They were equally jealous of their liberty, and equally brave in war. The courage of the Spartan sprung from constitutional ferocity, that of the Athenian, from the principle of honour.

'The Spartan government had acquired solidity, while all the rest of Greece was torn by domestic dissensions.—Athens, a prey to faction and civil disorder, surrendered her liberties to Pisistratus, 550 A. C.; who, after various turns of fortune, established himself firmly in the sovereignty, exercised a splendid and munificent dominion, completely gained the affections of the people, and transmitted a peaceable crown to his sons Hippias and Hipparchus.

'Harmodias and Aristogiton undertook to restore the liberties of their country; and succeeded in the attempt. Hipparchus was put

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to death; and Hippias, dethroned, solicited a foreign aid to replace him in the sovereignty. Darius, the son of Hystaspes, meditated at this time the conquest of Greece. Hippias took advantage of the views of an enemy against his native country, and Greece was now involved in a war with Persia.'

We subscribe in a great degree to the sentiments contained in the quotation here given from Condillac, alluding to the contests between the successors of Alexander as a subject of history. What is there advanced may justify a cursory treatment of the affairs of that time: but we cannot think that it by any means warrants the total omission of all accounts of them. The subject is indeed extremely difficult to narrate; yet it suggests reflections which are curious and important. The influence of the progress of Alexander on the state of the world, both as it respected that period and future times, is a head of antient history which, we think, has not been duly considered in the compendium before us.

The reflections of the author on the history of the State of Greece will fix the attention, and remunerate the perusal, of the best informed of his readers. They are the fruits of the meditation of a vigorous and enlarged mind, well fraught with various knowlege, and which is completely in possession of its subject.

It is apparent that with equal care the respectable and learned author has studied every head of the Roman annals. To exemplify his manner of treating this part, we subjoin his account of that dread assembly which, in energy and policy, is without a parallel in history:

'The constitution of the Roman senate has occasioned considerable research, and is not free from obscurity. It is probable that the kings had the sole right of naming the senators, that the consuls succeeded them in this power, and afterwards, when these magistrates found too much occupation from the frequent wars in which the state was engaged, that privilege devolved on the censors. The senators were at first always chosen from the body of the patricians, but afterwards the plebeians acquired an equal title to that dignity. In the early periods of the republic, the people could not be assembled but by the senate's authority; nor were the *plebiscita* of any weight till confirmed by their decree. Hence the early constitution of the republic was rather aristocratical than democratical. From this extensive power of the senate the first diminution was made, by the creation of the tribunes of the people; and other retrenchments successively took place, till the people acquired at length the predominant power in the state. Yet the senate, even after every usurpation on their authority, continued to have, in many points, a supremacy. They regulated all matters regarding religion, they had the custody and disposal of the public treasure, they superintended the conduct of all magistrates, they gave audience to ambassadors, decided on the

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fate of vanquished nations, disposed of the governments of the provinces, and took cognizance, by appeal, in all crimes against the state. In great emergencies, they appointed a Dictator with supreme authority.'

In the succeeding passage, Mr. Tytler points out the influence of the fair sex over the revolutions of Rome:

'It is singular that most of the Roman revolutions should have owed their origin to women. From this cause we have seen spring the abolition of the Regal office and the Decemvirate. From this cause arose the change of the constitution, by which the plebeians became capable of holding the highest offices of the commonwealth. The younger daughter of Fabius Ambustus, married to a plebeian, envious of the honours of her elder sister, the wife of a patrician, stimulated her father to rouse the lower order to a resolute purpose of asserting their equal right with the patricians to all the offices and dignities of the state. After much turbulence and contest, the final issue was the admission of the plebeians, first to the consulate, and afterwards to the censorship, the prætorship, and priesthood (A. U. C. 454 and A. C. 300); a change beneficial in the main, as consolidating the strength of the republic, and cutting off the principal source of intestine disorder. The factions of the state had hitherto confined the growth of its power, its splendor, and prosperity; for no state can at once be prosperous and anarchical.'

No pen can, in the same compass, delineate with more felicity and fidelity the classical writers of Rome. The whole of this division of the work, if less eloquent than the celebrated summary of Bossuet, will prove at least equally instructive to the young reader.

The subject of antient history more readily admits of being represented compendiously, than that of modern times: but the author has given his whole strength to the attempt to compress the latter. If in this branch he has more competitors, and if he does not so completely distance them as in the early part, the same able efforts will be recognized in it. In order to assist the reader to form his own judgment. we shall submit to his view two specimens, the one of direct narrative, and the other of selection:

'CHARLEMAGNE.—THE NEW EMPIRE OF THE WEST.

'Pepin *le Bref*, with the consent of his nobles, divided, on his death-bed, the kingdom of France between his sons Charles and Carloman, A. D. 768. The latter dying a few years after his father, Charles succeeded to the undivided sovereignty. In the course of a reign of forty-five years, *Charlemagne* (for so he was deservedly styled) extended the limits of his empire beyond the Danube; subdued Dacia, Dalmatia, and Istria; conquered and subjected all the barbarous tribes to the banks of the Vistula, made himself master of a great portion of Italy, and successfully encountered the arms of the Saracens, the Huns,

Huns, the Bulgarians, and the Saxons. His war with the Saxons was of thirty years duration, and their final conquest was not atchieved without an inhuman waste of blood. At the request of the Pope, and to discharge the obligation of his father Pepin to the Holy See, Charlemagne, though allied by marriage to Desiderius King of the Lombards, dispossessed that prince of all his dominions, and put a final period to the Lombard dominion in Italy, A. D. 774.

'He made his entry into Rome at the festival of Easter, was there crowned king of France and of the Lombards, and was by Pope Adrian I. invested with the right of ratifying the election of the Popes. Irene, Empress of the East, sought to ally herself with Charlemagne, by the marriage of her son Constantine to the daughter of this monarch; but her subsequent inhuman conduct in putting Constantine to death, gave ground to suspect the sincerity of her desire for that alliance.

'In the last visit of Charlemagne to Italy, he was consecrated Emperor of the West by the hands of Pope Leo III. It is probable, that had he chosen Rome for his residence and seat of government, and at his death transmitted to his successor an undivided dominion, that great but fallen empire might have once more been restored to lustre and respect: but Charlemagne had no fixed capital, and he divided, even in his life-time, his dominions among his children, A. D. 806.

'The œconomy of government and the domestic administration of Charlemagne merit attention. Pepin *le Bref* had introduced the system of annual assemblies or parliaments, held at first in March and afterwards in May, where the chief estates of clergy and nobles were called to deliberate on the public affairs and the wants of the people. Charlemagne appointed these assemblies to be held twice in the year, in spring and in autumn. In the latter all affairs were prepared and digested; in the former was transacted the business of legislation; and to this assembly he called the people as a party, by admitting from each province or district twelve deputies or representatives. The assembly now consisted of three estates, who each formed a separate chamber, which discussed apart the concerns of its own order, and afterwards united to communicate their resolutions, or to deliberate on their common interests. The Sovereign was never present, unless when called to ratify the decrees of the assembly.

'Charlemagne divided the empire into provinces, and these into districts, each comprehending a certain number of counties. The districts were governed by royal envoys, chosen from the clergy and nobles, and bound to an exact visitation of their territories every three months. These envoys held yearly conventions, at which were present the higher clergy and barons, to discuss the affairs of the district, examine the conduct of its magistrates, and redress the grievances of individuals. At the general assembly or *Champ de Mai* the royal envoys made their report to the Sovereign and states; and thus the public attention was constantly directed to all the concerns of the empire.

'The private character of Charlemagne was most amiable and respectable. His secretary, Eginhart, has painted his domestic life in beautiful and simple colouring. The œconomy of his family, when the

the daughters of the Emperor were assiduously employed in spinning and housewifery, and the sons trained by their father in the practice of all manly exercises, is characteristic of an age of great simplicity. This illustrious man died A.D. 814, in the seventy-second year of his age. Cotemporary with him was Haroun Alraschid, Caliph of the Saracens, equally celebrated for his conquests, excellent policy, and the wisdom and humanity of his government.

'Of all the lawful sons of Charlemagne, Lewis the *Débonnaire* was the only one who survived him, and who therefore succeeded without dispute to the imperial dominions, excepting Italy, which the Emperor had settled on Bernard, his grandson by Pepin his second son.'

We add to the above relation the able sketch which the author has drawn of the manners, &c. of the same period:

'In establishing the provincial conventions under the royal envoys, Charlemagne did not entirely abolish the authority of the ancient chief magistrates, the Dukes and Counts. They continued to command the troops of the province, and to make the levies in stated numbers from each district. Cavalry were not numerous in the imperial armies, twelve farms being taxed to furnish only one horseman with his armour and accoutrements. The province supplied six months provisions to its complement of men, and the King maintained them during the rest of the campaign.

'The engines for the attack and defence of towns were, as in former times, the ram, the balista, catapulta, testudo, &c. Charlemagne had his ships of war stationed in the mouths of all the larger rivers. He bestowed great attention on commerce. The merchants of Italy and the south of France traded to the Levant, and exchanged the commodities of Europe and Asia. Venice and Genoa were rising into commercial opulence; and the manufactures of wool, of glass, and iron, were successfully cultivated in many of the principal towns in the south of Europe.

'The value of money was nearly the same as in the Roman empire in the age of Constantine the Great. The numerary livre in the age of Charlemagne was supposed to be a pound of silver, in value about L.3 Sterling of English money. At present the livre is worth 10½d. English. Hence we ought to be cautious in forming our estimate of ancient money from its name; and from the want of this caution have arisen the most erroneous ideas of the commerce, riches, and strength of the ancient kingdoms.

'The *Capitularia* of Charlemagne, compiled into a body in A.D. 827, were recovered from oblivion in 1531 and 1545. They present many circumstances illustrative of the manners of the times. Unless in great cities there were no inns, the laws obliging every man to give accommodation to a traveller. The chief towns were built of wood, and even the walls were of that material. The state of the mechanic arts was very low in Europe: the Saracens had brought them to greater perfection. Painting and sculpture were only preserved from absolute extinction by the existing remains of ancient art. Chalemagne appears to have been anxious for the improvement of music;

music; and the Italians are said to have instructed his French performers in the art of playing on the organ. Architecture was studied and successfully cultivated in that style termed the Gothic, which admits of great beauty, elegance, and magnificence.

'The knowledge of letters was extremely low, and confined to a few of the ecclesiastics: but Charlemagne gave the utmost encouragement to literature and the sciences, inviting into his dominions of France men eminent in those departments from Italy, and from the Britannic Isles, which in those dark ages preserved more of the light of learning than any of the western kingdoms. "*Neque enim silenda laus Britanniæ, Scotiæ, et Hiberniæ, quæ studio liberalium artium eo tempore antecellebant reliquis occidentalibus regnis; et cura præsertim monachorum, qui literarum gloriam, alibi aut languentem aut depressam, in iis regionibus impigre suscitarent atque tuebantur.*" Murat. Antiq. Ital. Diss. 43. The scarcity of books in those times, and the nature of their subjects, legends, lives of the saints, &c. evince the narrow diffusion of literature.

'The pecuniary fines for homicide, the ordeal or judgment of God, and judicial combat, were striking peculiarities in the laws and manners of the northern nations, and particularly of the Franks. With this warlike but barbarous people, revenge was esteemed honourable and meritorious. The high-spirited warrior chastised or vindicated with his own hand the injuries he had received or inflicted. The magistrate interfered, not to punish, but to reconcile, and was satisfied if he could persuade the agressor to pay, and the injured party to accept, the moderate fine which was imposed as the price of blood, and of which the measure was estimated according to the rank, the sex, and the country of the person slain. But increasing civilization abolished those barbarous distinctions. We have remarked the equal severity of the laws of the Visigoths, both in the crime of murder and robbery; and even among the Franks in the age of Charlemagne deliberate murder was punished with death.

'A party accused of any crime was allowed to produce compurgators, or a certain number of witnesses, according to the measure of the offence; and if these declared upon oath their belief of his innocence, it was held a sufficient exculpation. Seventy-two compurgators were required to acquit a murderer or an incendiary. The flagrant perjuries occasioned by this absurd practice probably gave rise to the trial by ordeal, which was termed, as it was believed to be, the judgment of God. The criminal was ordered, at the option of the judge, to prove his innocence or guilt, by the ordeal of cold water, of boiling water, or red-hot iron. He was tied hand and foot, and thrown into a pool, to sink or swim; he was made to fetch a ring from the bottom of a vessel of boiling water, or to walk barefooted over burning ploughshares; and history records examples of those wonderful experiments having been undergone without injury or pain.

'Another peculiarity of the laws and manners of the northern nations was judicial combat. Both in civil suits and in the trials of crimes, the party destitute of legal proofs might challenge his antagonist to mortal combat, and rest the cause upon its issue. This sanguinary and most iniquitous custom, which may be traced to this day

day in the practice of duelling, had the authority of law in the court of the Constable and Marshall, even in the last century, in France and England.'

Some maps accompany the first volume, and the second is terminated by an ample chronological table. Jo.

MONTHLY CATALOGUE,

For MARCH, 1805.

THEOLOGICAL.

Art. 11. *Some Cursory Remarks on reading the Book of Common Prayer, the Articles of Religion, and the Ordering* (the Form of ordaining) *of Bishops, Priests, and Deacons.* Written in the Year 1704. By Isaac Watts, D.D. 8vo. 1s. 6d. Johnson.

We are informed in the Advertisement, signed *Gabriel Watts*, that these Remarks are transcribed from a MS. written by Dr. Watts, but which he probably never intended to publish. Why the editor thought more highly of them than the author, we cannot perceive, for they contain objections to the Liturgy which have often been repeated, and some of them even by churchmen themselves; who smile at the prayer for the clergy which intimates that the Almighty must work "a great marvel to give a bishop grace;" and at the prayer for peace, in which our wish for peace is urged on the consideration that we have only God to fight for us, as if this Almighty Ally were an ineffectual protection. Mo-y.

Art. 12. *Correspondence between the Rev. Dr. Isaac Watts and the Rev. Martin Tomkins*, concerning the Worship of the Holy Spirit. 8vo. 1s. Vidler.

It is curious to observe how dextrously controversialists accommodate their opinions to their several situations. Dr. Watts, when he examines the rites and practices of our Establishment, contends for the most scrupulous observance of the pattern of the primitive church: but when he argues with his brother dissenter, Mr. Tomkins, who objects to the worship of the Holy Spirit, on the ground of its not having been recommended to us, either by the use or the authority of the Apostles, the Good Doctor informs him that 'different ages and circumstances of the Christian church make different practices expedient.' On this principle, Popery may be vindicated as adapted to one period, and the Protestantism of the Church of England as fitted to another. The Doctor has here the worst of the argument, and the laurel evidently belongs to Mr. Tomkins. Do

Art. 13. *An Easter Catechism*, &c. in three Parts. By Thomas Burgess, B.D. Prebendary of Durham, &c. 12mo. 6d. Rivingtons.

Much plain and useful instruction is conveyed in this treatise, on various points of religion, and the *orthodox faith* of the writer is conspicuously displayed. We have no doubt that the unlettered Christian, if

if he should not readily comprehend the *whole* of the *doctrinal points* which are here inculcated, will yet reap much benefit from the other parts, which are clear and practical. The advice to unbelievers is pious and judicious; and the sermon on prophecy will introduce the reader to some acquaintance with that branch of the evidences for the truth of the Christian revelation. Man.

PHILOSOPHY.

Art. 14. *Elements of Natural Philosophy;* explaining the Laws and Principles of Attraction, Gravitation, Mechanics, Pneumatics, Hydrostatics, Hydraulics, Electricity, and Optics; with a general View of the Solar System, adapted to public and private Instruction. By John Webster. 8vo. pp. 300. 6s. Boards. Johnson. 1804.

This is one of those performances, for the perusal of which we are obliged to summon up great resolution; although they are neither mighty in bulk, nor very abstruse in speculation. The present work, within 300 pages, embraces, as the title page proclaims, a great variety of subjects; on each of which, it selects truths the most easy of comprehension, and removed from first principles by a few steps only of deduction. It may reasonably be supposed that these truths, announced in propositions, are familiar to us; and did not our duty compel us, we should not again direct our attention to them, nor examine with what skill and accuracy they are stated and explained.

We do not intend, however, and indeed it would not be fair, after the modest pretensions of the author, to be very nice in our criticisms: but if the book be destined to live to a second edition, we advise him to alter the following sentence; 'If the bodies be unequal, they will meet in a *point* proportional to the difference of the powers' (p. 4); to state with more precision, in the next page, Newton's opinion concerning Attraction; to alter the phrase, and to correct the notion expressed by it, of the *quantity of velocity* being as the square of the time; and in page 25 to rescind, and to supply by a truer sentence, the following statement, 'Bodies which are devoid of elasticity will not separate after the stroke, but will move on with half the motion that the striking body had acquired before the impact.'—This first part on Mechanics is not so well executed as the succeeding divisions on Pneumatics, Hydrostatics, and Hydraulics; which, viewing the object of the work, deserve praise; for the publication is intended to be superficial, and is calculated for the benefit of those who are not blessed with much leisure; and it will not be without its use. We highly approve the insertion of wood-plates in the body of the volume. R.W.

Art. 15. *An Address to the Public, from the Literary and Philosophical Society of Newcastle upon Tyne.* 8vo. Sheet.

Art. 16. *A General Introductory Discourse*, on the Objects, Advantages, and intended Plan of the New Institution, for Public Lectures on Natural Philosophy, in Newcastle upon Tyne. By William Turner. 8vo. Pamphlet.

Art. 17. *Syllabus of a Course of Lectures on Mechanics, Hydrostatics, and Pneumatics*, read in the New Institution, Newcastle upon

Tyne. By William Turner, Lecturer, Newcastle. 8vo. Pamphlet.

Although the public at large cannot be much interested by these little tracts, yet the Institution which occasioned them is in some degree of national concern. The prosperity of this country increases with the advancement of Art and Science. On several accounts, Newcastle is a fit place for an Institution destined to teach Natural Philosophy: it is remote from the Universities: it possesses manufactories: the Steam Engine is there used, and its principle ought to be understood. Mr. Turner has executed a very judicious address; though it is rather dry. The Syllabus is also well composed; and if the outline were adequately filled up, the Lectures must have been worth attending.

R.W.

POETRY.

Art. 18. *An Ode in Celebration of the Emancipation of the Blacks of St. Domingo*, Nov. 29, 1803. By Thomas Clio Rickman. 4to. 1s. Sold by the Author.

Mr. Capel Lofft has written an Introduction to this Ode, in which he warmly applauds the spirit, freedom, and variety of numbers displayed by Mr. Rickman, as well as his energetic sentiments in favour of general liberty. He adds also a short account of the island in which the Blacks have effected their emancipation:

'St. Domingo, or Hispaniola, is 450 miles long, and 150 broad. The face of it is diversified by an agreeable variety of hills, valleys, rivers, and woods; the soil exceedingly fertile; and productive of sugar, cotton, indigo, tobacco, maize, and cassava-root. The European cattle had so multiplied as to run wild in the woods. Mines of gold and silver had been discovered among the rocks by all-grasping Avarice: but happily for the inhabitants and for mankind, they had long ceased to be worked. The north-west part of the Island, which was in possession of the French, while the Spaniards had the other part, was most abundantly fruitful of the vegetable produce already mentioned; most of it so important to health and comfort. This part was considered as the best and most fruitful region of the West Indian Islands; and perhaps of the World.'—

'When first discovered by Columbus, its inhabitants were computed at a Million. It will hardly be believed that bigotry, avarice, and the rage of conquest had reduced them, in fifteen years, to little more than a 16th part of that number, or 60,000.

'In 1788, the population was estimated at 21,808 free people of colour, and 405,528 slaves, with 27,717 white inhabitants: making in the whole 49,525 free: the proportion of slaves to freemen being about 8½ to 1; and the total population 455,053. So that with continued importation of slaves from Africa, and with some accession to numbers by emigrations from Europe, and with all the advantages of a most favourable air and soil, and a most fertile climate, near three centuries had not half repaired the destruction produced in about the 7th part of one century. Such are the demons of war, rapacity, religious intolerance, and the domination arrogated upon the difference of colour by man over his brother man. And such the fate of an Island which has

nearly *half* the surface of Great Britain, since it contains above 36,000 square miles; and which left to its natural aptitude for increase of population, would probably, in three centuries, have risen to much more than half the population of Great Britain.'

The circumstances, which have led to the present triumph of the Negroe race, are too recent to require a detail; and this is not the place for a discussion of the political consequences of this ascendancy. As a subject for a poem, it is animating; and if Mr. R. has not expressed himself with uniform elegance and harmony, he has strongly depicted the wishes and emotions of his mind. After having congratulated the Blacks of St. Domingo on the recovery of their freedom, he concludes his Ode with advice which it were happy if they had been disposed to adopt:

'While here a lowly Bard,
Impell'd by feelings dearest to his heart,
Does thus its various, vast delights impart,
Which from its fullness poureth forth its joy,
And hails you, snatch'd from sufferings most hard:
Let him one line remonstrative employ,
To guard from ill the Day which shouts *we're free!*
And spread a pure renown o'er earth and sea.

'Look, MEN OF COLOUR! at the historic page;
But chiefly o'er immortal RAYNAL's dwell,
And tho' revenge, recrimination, rage,
May through your lacerated bosoms swell,
From all that's past, from all you've suffer'd, turn,—
So shall the world be renovated;—learn
Not to adopt whatever you've seen wrong
In those who've curs'd you impiously and long:
Avoid the vices of the Christian world,
And most repress the damning love of gold
That Fiend insatiate, merciless, and cold,
Whence your oppressions rose;
Whence states in every Age have been to ruin hurl'd.
The ills you've mark'd all other Nations do,
Possessing power and strength—commit not you,
Nor blows return for blows;
But what you never had, the EXAMPLE give,
How Christians—white men—ALL MEN ought to live.
Then ever shall the day be hail'd when BLACK-MEN shout "*we're free!*"
And Heaven's high vault, the tidings sound to every land, and sea.'

The morality of these stanzas is preferable to the poetry. Mo-y.

Art. 19. *The Christmas Holidays*, dedicated to Mrs. H. C. Combe. By Henry Whitfield, M. A., Fellow of King's College, Cambridge. 8vo. 6d. Highley.

What scholar has not felt the truth of the motto in Lilly's Grammar, *Radix doctrinæ amara, fructus dulcis?* Who does not call to mind the period of life at which learning was readily exchanged for play,

and the Holidays presented some of the gayest visions of youth? Mr. Whitfield, in this short poem, affords a retrospect of this juvenile season; enumerating in easy blank verse the circumstances which mark the Christmas Holidays, and concluding with the grave reflections which result from a comparison of the jocund hours of youth with those of mature age Gray has some fine passages on this subject in his *Ode on Eton College*, and we perceive that Mr. W. has read them:

'Oh, I have known such hours! I too have shar'd
Such heartfelt joys! Say can there be a time
Which gives more pleasures, or more bliss imparts,
Unmixt with care? Use these while youth permits;
For soon, sweet Boy, you'll know yourself a Man.
Then, proud disdain, or love, or human grief,
Alternate reign; chance, madness—such is life—
Whose raging ills no medicine can heal,
Terrific, desolates the mind. Snatch then
The roses, which in spring of life bloom fresh,
And, *redolent of health*, diffuse their sweets.
E'en now the year rolls on, and storms arise,
Sorrow, portending misery and tears!'

Such is the melancholy idea which the recollection of our youth excites. The moralist, on this occasion, never fails to tell us, in the language of the homely proverb, that "we have eaten our cake, and cannot therefore have our cake." If this be the fact, is not Faith preferable to Memory? **Mo-y.**

Art. 20. *The Thespiad*, a Poem. Dedicated to Richard Brinsley Sheridan, Esq. M.P. &c. In answer to the Author of "Six Familiar Epistles," addressed to Frederick Jones, Esq. Patentee of the Theatre-Royal, Dublin, &c. on the present State of the Irish Stage. 4to. 2s. 6d. Hurst.

The author professes that his indignation at the sarcasms and aspersions of the writer of the *Six Epistles*, which he lately saw, while on a visit in Dublin, induced him to attempt a vindication of the characters there attacked, in the poem before us: but we cannot think that either his or their reputation will be advanced by such verses as these:

'Tho' *two to one* contend for rival fame,
With honest zeal I'll back Hibernia's claim;
Let Candour judge, and Prejudice be dumb,
While all the parties to fair trial come.'

Thus is the reader prepared for appreciating the merit of the several Performers on the English and Irish stages:

'Kemble is all for tragedy and death,
Which oft, poor fellow! puffs him out of breath.'

'Should I say Williams is as good a play'r
As Bannister or Fawcett, how you'd stare!'

'Tho' Stuart's not great, and less than little Bland,
She's no small fav'rite in Hibernia's land.'

'But

'But not like Siddons, farces low to fix on,
And change *Melpom'ene* to *Petruchio*'s vixen.'

Of Mrs. Chalmers and 'young Davison,' he says,

'Upon the London stage shew any two
As quick and willing any thing to do.'

In conclusion, he thus threatens the Bard who has excited his *satiric* rage:

'While little Beatty o'er thy fall shall strut,
And shew how fires were quench'd in Lilliput,
This Bantam-cock thy hen-peck'd fate shall view,
And cry exulting, Cock-a-doodle-doo.'

We have not seen the "Six Familiar Epistles," to which these rhimes are intended as a reply; and if the present author has paid his countryman *in kind*, we have no strong desire to be indulged with their perusal. Some good lines, however, occur in the poem. Mo-y.

POLITICAL.

Art. 21. *Notices on the Slave-Trade:* in Reference to the present State of the British Isles. 8vo. 6d. Darton and Harvey. 1804.

Our leading statesmen and parliamentary orators have repeatedly condemned this traffic, in terms the most pointed and unqualified. On the question of its abolition, contending parties have coalesced; and it is difficult to determine whether Mr. Fox or Mr. Pitt has been most energetic and profuse in expressions of detestation; yet the Slave-Trade continues; and all the effects of Eloquence, which seemed to be heaven-inspired, are "melted like breath into the wind."—These *Notices* invite us to recollect the noble speeches of some of our most celebrated senators on this subject: but what consolation can be gathered from mere words, separated from the actions which ought to correspond with them? Will the threat of Invasion induce us to make the cause of invaded Africa our own? We fear that it will not. Much as we may join in the wish which deeply affects the heart of this amiable writer, we have little hope that his representations on the Slave-Trade will operate any change. At no period, perhaps, was the public conscience less tender than at the present. Do

Art. 22. *A Letter from a Gentleman at Berlin to his Friend in London*, occasioned by the Seizure of Sir George Rumbold; containing a succinct View of the Life and Conduct of Macbeth; and a Translation of "Sketches from the Life of Cromwell," which have been just published at Berlin by Kotzebue; together with a short Comparison of the characters of Macbeth and Cromwell, with that of Buonaparté; and a summary Application of the History of those Regicides to the Events of the present day. 8vo. pp. 32. 1s. Budd. 1805.

This gentleman, who appears to be the author of some foreign productions which have lately attracted our attention, (See Rev. Vol. xlii. N. S. pp. 306 and 381; and Vol. xlv. p. 184.) merits attention on account of the zeal which he professes to feel for the in- notice.

terests of Great Britain. The secrets of cabinets, and the present views and measures of states, no longer occupy his pen; his attention is now directed to past times; which, he supposes, furnish inferences by which we may judge of the events of the present, and by which we may guide our conduct. Though, however, the subject which engages this writer's consideration be different, his aim is still to excite vigilance against the designs of France, and animosity against its ruler and his creatures.

Lord Harrowby, the late secretary for the foreign department, has the good fortune to stand well in the opinion of this severe critic in diplomacy; for the noble lord's circular note on the occasion of the seizure of Sir George Rumbold shews, in his judgment, the able and intelligent statesman. Lord H. does not, he says, in that communication, stand forth the patron of *espionnage* and intrigue; nor does he deal in scurrilous abuse of other powers, nor yet in impotent bombast. It does not require that a man should be an Œdipus, in order to discover the person at whom the writer here glances.

'Although,' says the author, addressing his correspondent, 'the history of your country has not abounded in great and shining characters, yet it exhibits some heroes, whose deeds appear, in all respects, equal if not superior to those of the Corsican chieftain. For instance, Macbeth in Scotland, and Oliver Cromwell in England.' He briefly sketches the history of the successful northern rebel, and then observes that he fell at last, as did also his son, when the legitimate line was restored.

It is singular that this writer should think it worth his while to forward to London the incorrect and disguised account of Cromwell contained in the "Sketches" of the German Dramatist. One head in the history of that daring chief is however there faithfully represented; viz. that which relates to the court paid to him by all the foreign states. We have never heard the policy of this conduct arraigned: yet the cautious and timid cabinet of the United Kingdom, during the late peace, disdained to imitate it; and the *élèves* of Mr. Pitt scorned to copy the conduct of Mazarin and Don Lewis de Haro. The denouement of these pieces being the downfall of the usurpers and their houses, it would seem that the commentator would have us infer that a similar fate awaits an usurper of our own days; who, though in no respect their superior, has exceeded them in the brilliancy of his career. Even the papal consecration will not, he thinks, rescue him from the common lot of the invaders of legitimate thrones.

Why should Berlin be the chosen spot, whence issue the Philippics which tend so eminently to keep up and inflame the animosity existing between England and France? We hold modern prophecies in little estimation; and we do not see any one good end which those proclaimed in this tract can serve. Jo.

Art. 23. *A Review of the Papers on the War with Spain.* By Allan Macleod, Esq. 8vo. pp. 95. 3s. sewed. Ginger. 1805.

Much is here said concerning the law of nations, a subject which may lie within the reach of Mr. Macleod's powers, but on which it is scarcely safe to descant without bestowing on it some previous application. Until better instructed, as we have been of late, we had always

ways imagined that policy was the great rule which governed the intercourse of states; and we were not aware that tenderness was ever allowed to supply its place. The terms of the new rule sound well: but we do not perceive that the practice under it has any advantage over that which prevailed when a very different law was observed.

It was also new to us that alliances approaching to absolute union, and that treaties prescribing dependence little short of complete subjugation, were objects condemned by the law of nations. We regretted, as much as any persons could do, the treaty of St. Ildefonso: but we learned for the first time, from Mr. Macleod, that it was contrary to the *Jus Gentium*. This Code recognizing the dread right of conquest, we had remained ignorant that there were any conditions of subserviency to the victorious state which it would not sanction. We suppose that the family compact, which was voluntarily adopted by Spain, when in a state of amity with France, and not when she was at her mercy, and dreading subversion, (as was her case when she subscribed the terms of St. Ildefonso,) must have been a grievous offence under the same law; and how shall we vindicate the several political unions which have served to aggrandize the crown of England, first that of the principality of Wales, and subsequently those of the several kingdoms of Scotland and Ireland? If the law of nations effects more for Mr. Macleod than it has been known ever before to accomplish, he cannot be said, in return, to treat it with high respect: scarcely does he feel more reverence for it than his quondam friends the Genets and the Brissots; he broadly intimates that it would be inexcusable weakness to suffer it, in all instances, to controul the application of our naval force; and he dictates, in a very peremptory tone, the alterations which it is his high pleasure should be made in its provisions. We do not refer to the Mr. Macleod of former days, but to the loyal and courtly Mr. Macleod of the present time. As in a certain recent public discussion, so in the disquisition before us, great pains are taken to prove what nobody ever thought of controverting, namely the right which we had to wage war against Spain; the only question in the matter being whether it was politic or not. The late ministry having judged it not to be politic, the points which their successors (who undertook to vindicate their proceedings as well as their own,) were required to establish were,—why was war impolitic in 1803, and how came it to cease to be so two years later? To these questions, however, no attention is paid either in the admonitions of the political sage, or in the before-mentioned discussions. That Spain *sought* war with this country, or that she *volunteered* any provocation against her, cannot be credited by any man whose confidence has not induced him to make a surrender of his understanding. Mr. Macleod seems to think that, because Great Britain might lawfully treat Spain as a hostile power, she ought actually to do so; and he never stops to examine whether it was her interest to exercise this sad right. The question, as it strikes us, being *the policy*, it is not a little singular that hardly a senator and scarcely a publicist has touched on this ground. If Mr. Macleod, however, does not condescend to demonstrate the policy of a war with Spain, neither does he conceal his opinion that it ought to have been commenced in the first instance;

and he censures, in terms very severe and harsh, the administration which he calls the Speaker's:—whether he thus designates it to shew his contempt for it, or whether he has any right thus to regard it, we shall not presume to decide;—nor to give any opinion respecting the consistency of so warmly panegyrizing Mr. Pitt, while he so pointedly vilifies his colleagues in office.

If the value of the novelties which distinguish this pamphlet equalled their singularity, we might be justified in exceeding our limits in order to submit them to the view of our readers: but, as we do not consider this to be the case, we now take our leave of them; apprizing the author that necessary avocations furnish no apology for weak, conceited, and crude productions; and that government is never in want of men of sufficient knowlege and leisure to vindicate its measures, in publications in which the rules of grammar and good writing are respected.

Jo.

NOVELS.

Art. 24. *Galatea:* a pastoral Romance, from the French of M. Florian. By Miss Highley. Crown 8vo. pp. 157. with Plates. 7s. Boards. Highley.

The agreeable and affecting romance of Galatea, which Florian borrowed from Cervantes, although he introduced many new scenes and alterations of his own, is rendered into English by this juvenile author in a manner which does great credit to her talents, and to her industrious application in the study of the French language. Such mature fruits are rarely produced at the early age of fifteen; and they lead us to look forwards with pleasing anticipation to the results of a continuance of study and exertion.

Man.

Art. 25. *The Catastrophe*; a Tale founded on Facts. From the French of the Chevalier de St. Aubigné. By J. Byerley. 12mo. 6s. 6d. Boards. Highley.

We cannot agree with the translator, that this performance is calculated to excite much interest in the reader, to whom the characters and facts are known merely through the medium of the novel. The continual recurrence of broken sentences, and the want of a more regular narrative of events, (and we add, occasional bad English, as *laid* for lain, p. 73.), detract, in no small degree, from the pleasure of reading this work.

Do.

LAW.

Art. 26. *The Trial at large of William Sparling, Esq. late Lieutenant in the 10th Regiment of Dragoons, and Samuel Martin Colquitt, Esq. Captain of His Majesty's Ship Princess,* on an Indictment for the Murder of Mr. Edward Grayson, of Liverpool, Ship-builder, before Sir Alan Chambre, Knight, one of the Judges of the Common Pleas, at the Assizes at Lancaster, 4th April, 1804. Taken in Short Hand, and collated with the Notes of other Writers. 8vo. 3s. Vernor and Hood.

Mr Grayson was shot in a duel by Mr. Sparling, in consequence of the former having used words reflecting on the conduct of the latter in

in an affair of matrimony. The trial, no doubt, has caused much local interest, but it is only one of the numerous instances of the fatal effects of intemperance in language, and the dictates of custom in these *affairs of honour*. The Jury acquitted both the defendants; to whose high characters the most ample testimony was borne. G. 2.

MISCELLANEOUS.

Art. 27. *A Solemn Protest against the Revival of scenic Exhibitions and Interludes at the Royalty Theatre;* containing Remarks on Pizarro, the Stranger, and John Bull, with a Postscript. By the Rev. Thos. Thirlwall, M.A. A member of the Society for the Suppression of Vice. 8vo. 6d. Rivingtons.

Jeremy Collyer himself was not a more determined opposer of all scenic exhibitions than Mr. Thirlwall; in whose Solemn Protest, the theatres of Drury-Lane and Covent-Garden are also included. This reverend gentleman contemplates the establishment of playhouses as 'a great sin and crying abomination;' especially in the eastern part of the town, where industry and decorum ought to be preserved, and where nothing should be suffered to occur which might divert journeymen gun-makers from their christian employment, in pursuit of unchristian amusements. How far it may be good policy to license the Royalty Theatre, we shall not decide: but it appears to us that Mr. T.'s condemnation of theatrical amusements is a specimen of the argument *ab abusu in usum*. We may reason with equal propriety against eating and drinking, or any conviviality, as against play-acting; for all are capable of producing vice. That some of the characters, in some of our dramas, are objectionable, and that theatres are frequented by females of a certain class, cannot be denied: but all plays are not to be reprobated for the defects of some, nor are theatres the only places in which young men are subjected to temptation. All public amusements are liable to the objections here urged against the drama. The melancholy fact is that, in populous cities, pleasure will in part constitute the pursuit of the multitude, and vice will abound, in spite of all the exertions of the virtuous. The root of the evil is not in the playhouse, where the croud assembles, but in the love of dissipation which ever has prevailed and ever will prevail in rich and overgrown cities. More of this subject in the next article. Mo. y.

Art. 28. *A few Observations in Defence of Scenic Exhibitions at the Royalty Theatre*; and on the intolerant Censure of the Drama in general, contained in the "Solemn Protest" of the Rev. Thos. Thirlwall, M.A., in the Name of the Society for the Suppression of Vice. By John Percival, Esq. 8vo. 1s. 6d. Griffiths.

Regarding Mr. Thirlwall as a writer who promulgates the sentiments of the Society for the Suppression of Vice, Mr. Percival here takes occasion to deliver his opinion of the conduct of this society, and to warn the public against its dogmas, which he considers as specious, illiberal, and sullen. We are aware that an association of this kind is liable to exceed its proper line of duty: but we hope, for the credit of its members, that some of the charges here adduced against it are exaggerated, if not altogether false. If, however, the facts

facts stated be correct, we do not hesitate to say that it is animated more by an inquisitorial than a reforming spirit, and that its zeal is of a persecuting kind. The observations before us controvert both the doctrine and the application of the "Solemn Protest," which is pronounced to be a 'jesuitical production,' containing more 'positive dogmas than ever disgraced even the period of absolute bigotry and superstition.' Mr. Percival calls us to look with a suspicious eye on self-created bodies in aid of government; their existence being in general impolitic and inefficacious; their interference implying a neglect of those who are in authority; and tending, under an idea of imaginary perfection, to impose troublesome, inefficient, and often ridiculous restraints.

The drama is here well defended, in opposition to the general and vague assertions of the preacher; scripture is quoted against him, to prove that too much must not be expected from human institutions; and to rebut the authority of Tertullian, Chrysostom's extreme fondness of Aristophanes is stated. Mr. P. might have gone a little higher in vindication of the drama, by reminding the christian divine that St. Paul himself read Menander, and has given one of his lines in his sacred epistles. As an *argumentum ad hominem*, the layman hints to the divine that the unhappy wretches, whom he so much delights to call by their specific names, sometimes visit parsonic as well as dramatic exhibitions; and that on this ground we may be cautioned against attendance at popular chapels, as well as against attendance at the theatres. This, however, is playfulness. The position which Mr. P. has established is that the drama, with all its defects, is an improving school; that it is the most rational entertainment of populous cities; and that it is calculated to improve us in the knowlege of the world, and of our own nature. The stage, though it inculcates the moral lesson in a different way from the pulpit, does it often with more effect. Some failings there are, which

> "Safe from the bar, the pulpit, and the throne,
> "Are touch'd and sham'd by Ridicule alone."

Moy.

Art. 29. *The Fashionable World displayed.* Second Edition, corrected and enlarged. 12mo. pp. 103. 2s. 6d. Hatchard. 1804.

The first edition of this tract was announced with approbation in our last volume, p. 332. It then appeared with the assumed name of *Theophilus Christian*, but success has now encouraged the author to subjoin his real appellation, *John Owen*, and we understand that he is a clergyman of Fulham. Certain strictures on the work, as it was first published, have occasioned a few alterations: in particular, some passages reflecting on popery as 'a trafficking religion' have been curtailed; and instead of the note at p. 61. on the attendance of *protestants* on the mass celebrated in London for the soul of the Duc d'Enghien, to prove that *the influence of popery is increasing*, we have a quotation from the Bishop of London's lectures, reprobating that excessive "rage for amusement," which prevails in the higher circles. For the expression in the first edition, "fashionable adherents of Romish Christianity," we now read 'dissolute adherents of fashionable Christianity.' We adduce these examples as specimens of the nature of the corrections which this admonitory treatise has sustained.

This

This second edition is dedicated, with many complimentary epithets, to the Bishop of London. Mo-y.

Art. 30. *The Vain Cottager:* or the History of Lucy Franklin. To which are prefixed a few Hints to young Women in humble Life, respecting decency and propriety of Dress. 12mo. 1s. 6d. Hatchard

From the example of Lucy Franklin this little story is well calculated, both by the plainness of the language and by the good reflections which are blended with it, to excite in young females of the lower classes a proper sense of their duty; and to guard them against a love of dress, and the vain ambition of attracting the favour of their superiors by affecting to resemble them. The good sense, piety, and benevolent intentions of the author, are conspicuous in the humble style of the address prefixed, and in the tale itself. Man.s

Art. 31. *Addisoniana.* Crown 8vo. 2 vols. 10s. 6d. Boards. R. Phillips. 1804.

The name of Addison is so justly revered by all lovers of literature, and friends to the moral improvement of mankind, that even a partial exhibition of his writings and his character will be respected by his admirers, and will be considered as an additional memorial of the merit and services of so eminent a man. Although our readers may have perceived that we are by no means partial to the modern system of epitomizing the writings of great men, and extracting the finest honey from the rest of the hive, yet, in the present instance, the editors have some claim to our favor and indulgence. They have taken the pains of searching for, and laying before the public, various original papers, letters, &c. relating to this excellent man, and they have subjoined several fac similes of his hand writing from authentic manuscripts; on which accounts, we consider the compilation now published as intitled to some degree of distinction. It will form a very agreeable pocket companion, when the more voluminous works of the author must be left at home; and thus perhaps it will serve to bring many an *unsettled* reader to a more intimate acquaintance with that writer, who, in the beginning of the last century, contributed most effectually to polish and enlighten his cotemporaries both at home and abroad. Do

Art. 32. *Swiftiana.* Crown 8vo. 2 vols. 10s. 6d. Boards. R. Phillips. 1804.

Our preceding remarks on the work intitled *Addisoniana* will apply, in a great measure, to the present volumes. The merit of the two authors themselves, however, is widely dissimilar:—for although we cannot fail to be amused and delighted with the fund of humour and satirical talents of Dean Swift, and with various anecdotes respecting him which are here related, yet the severity and sarcastic turn of his temper caused his character to suffer from the contrast with the polished urbanity and benevolence of Addison. Still, he had many virtues; and, in regard to Ireland, he certainly shewed himself a sincere and disinterested patriot. We doubt not that these volumes will be well received, and relished by all who seek for opportunities of refreshing their memories with such an interesting portion of biography. Do

Art.

Art. 33. *Essays on the Art of being happy;* addressed to a young Mother. By Eugenia de Acton, Author of the *Microcosm*, &c. Crown 8vo. 2 vols. 8s. Boards. Lane and Co.

So great a variety of subjects is considered in these two volumes, that it is difficult for us to give any general account of their contents, without entering into a more minute detail than our limits allow. We plainly perceive, in the sensible reflections which these essays convey, that the favourable opinion, which we have already expressed concerning the productions of this lady's pen, arose not from any partiality, but from the just and real deserts of the writer; and we have pleasure, on the present occasion, in adding another testimony to the merit of ~~a pleasing~~ an agreeable and intelligent moralist. Man.

Art. 34. *A Dramatic Synopsis*, containing an Essay on the political and moral Use of a Theatre; involving Remarks on the Dramatic Writers of the present Day, and Strictures on the Performers of the Two Theatres. By Thomas Gilliland. 8vo. pp. 146. 3s. 6d. sewed. Lackington and Co.

The proposed intention of this treatise is to exhibit, in a favorable point of view, the utility of the theatre, and the claims which it possesses to the patronage and support of the public. In order to establish this position, the author enters on an ingenious defence of the stage; and he shews, from the example of Greece and Rome, from the voluntary assistance which Socrates gave to Euripides, and, among many other forcible arguments, from the royal visits which are so frequently made to our English theatres 'by a monarch adorned with every virtue,' that such an establishment is of national utility, and a proper place of resort for a refined and polished people. It is justly maintained by Mr. G. that the censures of the Fathers and of Churchmen in different ages, and particularly of the Methodists of this country, which have so frequently been directed against stage exhibitions, are founded in ignorance of its useful and moral effects, when under proper restraint, and in superstitious bigotry. He makes, however, a proper distinction between the use and the abuse of the theatre, and subjoins the following judicious note: 'The public cannot keep too tight a rein over stage exhibitions. This may at first appear a severity; but as long as a performer wishes to be considered important, and his profession no disgrace, such apparent severity will secure the stage untainted from loose and ridiculous buffoonery, therefore render the malice of religious enemies abortive, and add a lustre to the national school of polite learning.'

After many other observations, which Mr. Thirlwall (see p. 329.) and other enemies of the stage would do well to consider, this part of the subject is thus concluded: 'The press is a glorious source of human wisdom, yet it has occasionally disgorged the blasphemous pages of an abandoned and licentious pen; but ridiculous and unphilosophic would that person be, who would recommend the annihilation of an art, from its having been converted into an instrument of the immoral. The stage has always kept pace with the state of public morals, and therefore, at various periods of history, it has been offensive to the rigid moralist; but while the people of this country continue vigorous enthusiasts for the maintenance of their religion, liberty, and the honour of the crown,

crown, the stage must float on public favour, as the mirror of a nation's virtue, and the enlightened and polished school of a free people.'

The remarks which follow on the theatrical productions of the present day, and on the merits of the several performers, are in themselves a *species of Review*, which we leave to the consideration of a discerning and impartial public.

Man^r.

Art. 35. *Two new Dialogues of the Dead.* The first between Handel and Braham; the second between Johnson and Boswell. By J. B. 8vo. 1s. Johnson.

In the first of these dialogues, Braham, the modern composer, is admonished not to hawk another's music in masquerade; is cautioned against tacking his vocal capers and cadenzas to Handel's simple melodies; and is advised to renounce the passion for *astonishing*. At parting, some praise is blended with the cutting admonition; and perhaps the hints of the Ghost in disguise are worth regard.

The second piece displays Johnson giving a severe castigation to Boswell in the shades, for publishing the life of the philosopher, and for killing himself with a liquor called, from its colour, *Mahogany*, being a compound of gin and treacle.—The interlocutors play well their parts, and the spirit and shortness of the Dialogues prevent them from tiring.

Mo-y.

SINGLE SERMONS.

Art. 36. *An anomalous Sermon:* meant to repel the Charge of Atheism, and the poor Assailants who made so gross, so infamous, and so unfounded a Charge. It is anomalous, because unconfined by method, unchained from logical precision, and unfettered from scholastic Divinity. Most humbly submitted to the peerless Object of its Dedication, and to the County of Derby in general. By a Layman belonging to the said County. 8vo. pp. 120. Printed at Derby, and sold by Drewry. 1804.

If Laymen, in general, could preach as well as this gentleman, some rational apprehension might be formed that gowns and cassocks would go out of fashion. *Samuel Snugg* (such is his signature) is a man of no ordinary abilities, reading, and range of thought; and we thank those mistaken persons of the county of Derby who accused him of Atheism, since probably to their absurd allegations we owe the display of that originality, intellectual acumen, aud playfulness, which these pages include. Mr. Snugg, who appears to be no more of an atheist than St. Paul, nor of a sectary than Bishop Horsley, keeps all his assailants at the end of his spear; and, laughing at their attempts, he, with pleasantry rather than with ill-nature, manifests the superiority of his mental strength.

In *the Apology to the Reader*, which precedes the sermon, the writer informs us that he has been accused by 'a person of some distinction in society' of being an enemy to the religion of his country; that the essay before us is printed to wipe off this stain from his character; and that it assumes the form of a sermon, not to put on the clerical profession, but to attract readers by its singularity.

At the commencement of the sermon, from a text in Job, he endeavours to persuade us that the book of Job was written by Jethro,

Moses's father-in-law: but he might, with equal plausibility, have asserted that it was written by Noah in the ark, or by Joseph in the prison. However, his reasoning on the Being of God is judicious; and his remarks on religion in general evince a mind of unusual capacity and observation. This Layman describes himself as now in a humble and retired situation, though his passage through life has been stormy. His knowlege of the word has put him out of humour with the human race; and he confesses that, in consequence of his own singularities and infirmities, he is not on the best terms with himself. Like many antient philosophers, he laments the stupid and vicious pursuits of mankind, and exhorts them 'to invite reason to return from her exile.'

This Lay-preacher, after having discoursed on the evidences of the Being of God as manifested in the works of creation, adds; 'for my own part I solemnly declare that I never contemplate my tulips when they are in the pride of blow; but another book of Revelation succeeds to that which I had just closed—and so wonderfully plain do I see theology engraved upon the sensitive plant, and the night-blowing cereus, that I feel but a very little occasion to study longer, in the divinity schools, to prove that there is a God. In short, as to myself, I learn such pious lessons from a solitary walk in my own garden, as wean me from the bawbles and idle gewgaws of human life, and such as teach me to adore the Supreme disposer of all things, to put my whole trust in him, and to submit to his will who best knows my wants and deserts; and to ask for nothing in particular, lest I should betray my own folly by the ignorance of my solicitations: It is thus that wise men acquire a temper of mind which good men only know!'

Mr. Snugg is a great misanthropist, more so perhaps than pure reason will justify. The intellectual faculties of man do indeed place him "a little lower than the angels;" and notwithstanding ten thousand times ten thousand instances might be produced of their perversion, yet still we must advert to their capacity, and hence estimate the value of the animal. Man, as a being formed for religion, is superior to all the creatures around him, however miserable and disgusting a figure he may exhibit in this respect: here his conduct cannot be too pointedly exposed.

'Let us inquire what kind of returns he makes to his creator's goodness in granting him a monopoly of that divine faculty! Reason, with which he is alone invested. But alas I feel such an invincible distaste, and so unaffectionate a regard for the human character that my mind recoils at the thought of instituting the very inquiry. Man is, for I've had opportunities of seeing him in various scenes in life, and in every attitude,—I have sounded him from his lowest note, to the top of his compass; and yet to me, what is this quintessence of dust? but a vain unaccountable being!'—

'Observe man in a religious light. What very strange and ridiculous methods he takes—what strange paths he will pursue to bring his motely ideas, like converging rays, to the shrine of true devotion! It is irksome to see what absurd ceremonials—what odd fopperies and grimaces—what complex nonsense he invents; where every thing ought to

to be plain and perspicuous! For simplicity is ever an attribute of perfection, as complexity is of imperfection!'

Can we be surprised to find that the author, with his degrading sentiments of mankind, should deem 'the Christian religion too pure for such a set of miscreants?' Yet he hopes to reform them; and if he succeeds, he will certainly change his opinion. Mo-y.

Art. 37. *The Royal Soldier.*—preached at the parish Church of St. Laurence, and St. Mary Magdalen, Milk-street, before the Lord Mayor, &c. By Wm. Best, D.D. &c. 8vo. 1s. Williams.

This discourse was originally preached in January 1745-6, in compliment to the victorious Duke of Cumberland, and is now re-published by Mr. Pocock the printer, of Gravesend, and dedicated to the Duke of York; whose military services are highly extolled, and who is said to have received his *first* commission from his own heart, and is therefore termed the *Royal Volunteer*. We apprehend that the Duke of York will not feel himself much obliged by the kind of flattery which is here hashed up in an old sermon. Do

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CORRESPONDENCE.

We are obliged to the friend who has recalled our attention to the epitaph which was composed by the late Sir W. Jones for himself, and which is inserted in Lord Teignmouth's biography of that great man. A transcript of it ought to have formed the conclusion of the account which we have lately given of his Lordship's valuable work; and, as it was inadvertently omitted, we shall insert it in this place.

'Sir William Jones's Epitaph.——Written by himself.

'Here was deposited,
The mortal part of a Man,
Who feared God, but not Death;
And maintained Independance,
But sought not Riches.
Who thought
None *below* him, but the *base* and *unjust*;
None *above* him, but the *wise* and *virtuous*:
Who loved
His Parents, Kindred, Friends, and Country,
With an ardour
Which was the chief source
Of all his pleasures, and all his pains:
And who having devoted
His life to their service,
And to
The improvement of his mind,
Resigned it calmly,
Giving glory to his Creator;
Wishing Peace on earth,
And with
Good will to all creatures,
On the [*twenty-seventh*] day of [*April*]
In the year of our Blessed Redeemer
One thousand seven hundred and [*ninety-four*].'

Philalethes

Philalethes has enabled us to correct an error which occurred in the account given in our Review for December last, p. 380. of a pamphlet intitled "The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated and vindicated:" but he should not have referred us to H. E. lib. 3. c. 25. but to H. E. lib. vii. c. 25. where it will be found that the passage which we quoted as belonging to Eusebius is part of a long extract, occupying two entire chapters, from the works of Dionysius of Alexandria. The argument, however, is not affected by this circumstance. This quotation, so much at length from another writer, combined with expressions employed by Eusebius himself in H. E. lib. 3. c. 25. clearly establishes his own opinion respecting the Apocalypse; since he would not have detailed the reasoning and critical examination of Dionysius relative to the authenticity of this book, had he not regarded them as possessing much force. Nor would Eusebius have placed *the Revelation of John* in the suspicious company in which it is found, lib. 3. c. 25. even with an (*if you please*), had he not questioned its right to be classed among the authentic books of the Apostles. The argument of Dionysius, founded on the dissimilarity between the style of the Gospel and Epistles of John, and that of the Revelation, is very strong, if not conclusive. Mo.y.

Causidicus is informed that proceedings have lately been stayed, in the matter to which his note relates, but that we hope to bring on the cause again in a short time.

We cannot, at present, give any answer to the elaborate Communication of A. B. on account of the absence of the gentleman to whom it must be referred.

London, 9th April 1805.

To the Readers of the Monthly Review.

For the first time, in the course of nearly *threescore years*, a Number of the Monthly Review now appears several days subsequently to its regular period of delivery. The newspapers have already communicated the information that this delay, in common with that of all other periodical works, is owing to a Combination among the press-men, which has prevented the Master Printers from fulfilling their engagements. To oppose this rebellion, the most effectual methods have been adopted that suggested themselves; and it was even agreed to suspend the publication of periodical pamphlets, rather than comply with unreasonable demands, or weaken a laudable effort to resist them. It is hoped that the measures pursued will finally produce the most decided cure of an evil which has long existed, and been long increasing; and it is trusted that the public will applaud the reasons which have thus operated to the temporary obstruction of their usual monthly intelligence: but the Editor of the M. R. cannot allow the event to occur without thus stating the causes of it, and assuring his readers that it is in no respect owing to any irregularity or negligence on his part, in the discharge of his customary duty.

325.,
Corrections, p. 294, 302, 331. 332.